THE MODERN READER'S BIBLE

THE PSALMS

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The Modern Reader's Bible

The Psalms
Lamentations

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THE MODERN READER'S BIBLE

A SERIES OF WORKS FROM THE SACRED SCRIPTURES PRESENTED
IN MODERN LITERARY FORM

V.1&2

THE PSALMS
AND
LAMENTATIONS

EDITED, WITH AN INTRODUCTION AND NOTES

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IN TWO VOLUMES

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VOLUME SECOND

CONTAINING

PSALMS, BOOKS III–V
LAMENTATIONS
NOTES TO PSALMS, BOOKS III–V
NOTES TO LAMENTATIONS

BOOK III

lxxiii

The Mystery of Prosperous Wickedness

Surely God is good to Israel,
Even to such as are pure in heart.
But as for me, my feet were almost gone;
My steps had well nigh slipped.
For I was envious at the arrogant,
When I saw the prosperity of the wicked.

For there are no bands in their death:
But their strength is firm.
They are not in trouble as other men;
Neither are they plagued like other men.
Therefore pride is as a chain about their neck;
Violence covereth them as a garment.

Their eyes stand out with fatness:
They have more than heart could wish.
They scoff, and in wickedness utter oppression:
They speak loftily.
They have set their mouth in the heavens,
And their tongue walketh through the earth.

Therefore his people return hither:
And waters of a full cup are wrung out by them.
And they say, 'How doth God know?
'And is there knowledge in the Most High?
'Behold, these are the wicked;
'And, being alway at ease, they increase in riches.'

Surely in vain have I cleansed my heart,
And washed my hands in innocency;
For all the day long have I been plagued,
And chastened every morning.

If I had said, I will speak thus;
Behold, I had dealt treacherously with the generation of thy children.
When I thought how I might know this,
It was too painful for me:

Until I went into the sanctuary of God,
And considered their latter end.
Surely thou settest them in slippery places:
Thou castest them down to destruction.
How are they become a desolation in a moment!
They are utterly consumed with terrors.

As a dream when one awaketh;
So, O Lord, when thou awakest, thou shalt despise their image.

(For my heart was grieved,
And I was pricked in my reins:
So brutish was I, and ignorant;
I was as a beast before thee!)

Nevertheless I am continually with thee:
Thou hast holden my right hand.
Thou shalt guide me with thy counsel,
And afterward receive me with glory.
Whom have I in heaven but thee?
And there is none upon earth that I desire beside thee.

My flesh and my heart faileth:
But God is the strength of my heart and my portion for ever.
For, lo, they that are far from thee shall perish:
Thou hast destroyed all them that go a whoring from thee.
But it is good for me to draw near unto God:
I have made the Lord God my refuge, that I may tell of all thy works.

lxxiv

Elegy of the Ruined Sanctuary

I

O God, why hast thou cast us off for ever?
Why doth thine anger smoke against the sheep of thy pasture?

Remember thy congregation, which thou hast purchased
of old,
Which thou hast redeemed to be the tribe of thine inheritance;
And mount Zion, wherein thou hast dwelt.

Lift up thy feet unto the perpetual ruins,
All the evil that the enemy hath done in the sanctuary.
Thine adversaries have roared in the midst of thine
assembly;
They have set up their ensigns for signs.
They seemed as men that lifted up axes upon a thicket
of trees.
And now all the carved work thereof together they
break down with hatchet and hammers.

They have set thy sanctuary on fire;
They have profaned the dwelling place of thy name
even to the ground.
They said in their heart, Let us make havoc of them
altogether:
They have burned up all the synagogues of God in
the land.
We see not our signs, there is no more any prophet;
Neither is there among us any that knoweth how
long.

How long, O God, shall the adversary reproach?
Shall the enemy blaspheme thy name for ever?
Why drawest thou back thy hand,
Even thy right hand?
Pluck it out of thy bosom and consume them.

2

Yet God is my King of old,
    Working salvation in the midst of the earth.
Thou didst divide the sea by thy strength:
    Thou brakest the heads of the dragons in the waters.
Thou brakest the heads of leviathan in pieces,
    Thou gavest him to be meat to the people inhabiting
        the wilderness.
Thou didst cleave fountain and flood:
    Thou driedst up mighty rivers.
The day is thine, the night also is thine:
    Thou hast prepared the light and the sun.
Thou hast set all the borders of the earth:
    Thou hast made summer and winter.

Remember this, that the enemy hath reproached, O LORD,
    And that a foolish people have blasphemed thy name.
O deliver not the soul of thy turtledove unto the wild
        beast:
    Forget not the life of thy poor for ever.

Have respect unto the covenant:
For the dark places of the land are full of the habitations of violence.
O let not the oppressed return ashamed:
Let the poor and needy praise thy name.
Arise, O God, plead thine own cause:
Remember how the foolish man reproacheth thee all the day.
Forget not the voice of thine adversaries:
The tumult of those that rise up against thee which ascendeth continually.

lxxv

God is the Judge

We give thanks unto thee, O God, we give thanks;
For that thy name is near thy wondrous works declare.

"When I shall find the set time,
"I will judge uprightly.
"When the earth and all the inhabitants thereof are dissolved,
"I set up the pillars of it.
"I said unto the arrogant,
"Deal not arrogantly;

"And to the wicked, Lift not up the horn,
"Lift not up your horn on high;
"Speak not with a stiff neck."

For neither from the east nor from the west nor yet from the south cometh lifting up:
But God is the judge, he putteth down one and lifteth up another.
For in the hand of the Lord there is a cup, and the wine foameth;
It is full of mixture, and he poureth out of the same:
Surely the dregs thereof, all the wicked of the earth shall wring them out and drink them.
But I will declare for ever,
I will sing praises to the God of Jacob.
All the horns of the wicked also will I cut off;
But the horns of the righteous shall be lifted up.

lxxvi

The Stouthearted Spoiled

A Song of Deliverance

In Judah is God known:
His name is great in Israel.
In Salem also is his covert,

And his lair in Zion.
There he brake the arrows of the bow;
The shield, and the sword, and the battle.

Glorious art thou and excellent,
From the mountains of prey.
The stouthearted are spoiled, they have slept their sleep;
And none of the men of might have found their hands.
At thy rebuke, O God of Jacob,
Both chariot and horse are cast into a dead sleep.

Thou, even thou, art to be feared:
And who may stand in thy sight when once thou art angry?
Thou didst cause sentence to be heard from heaven;
The earth feared, and was still,
When God arose to judgement,
To save all the meek of the earth.

Surely the wrath of man shall praise thee:
The residue of wrath shalt thou gird upon thee.
Vow, and pay unto the LORD your God:
Let all that be round about him bring presents unto him
that ought to be feared.
He shall cut off the spirit of princes:
He is terrible to the kings of the earth.

lxxvii

The Right Hand of the Most High changeth not

I will cry unto God with my voice;
  Even unto God with my voice, and he will give ear unto me.
In the day of my trouble I sought the Lord:
  My hand was stretched out in the night, and slacked not;
  My soul refused to be comforted.
I remember God, and am disquieted:
  I complain, and my spirit is overwhelmed.

Thou holdest mine eyes watching:
  I am so troubled that I cannot speak.
I have considered the days of old,
  The years of ancient times.
I call to remembrance my song in the night:
  I commune with mine own heart:
  And my spirit made diligent search.

'Will the Lord cast off for ever?
  'And will he be favourable no more?
'Is his mercy clean gone for ever?
  'Doth his promise fail for evermore?

‘Hath God forgotten to be gracious ?
  ‘Hath he in anger shut up his tender mercies ?’

And I said, This is my infirmity —
  That the right hand of the Most High doth change !
I will make mention of the deeds of the LORD ;
  For I will remember thy wonders of old.
I will meditate also upon all thy work,
  And muse on thy doings.

Thy way, O God, is in holiness :
  Who is a great god like unto God ?
Thou art the God that doest wonders :
  Thou hast made known thy strength among the peoples.
Thou hast with thine arm redeemed thy people,
  The sons of Jacob and Joseph.

The waters saw thee, O God ;
  The waters saw thee, they were afraid :
  The depths also trembled.
The clouds poured out water ;
  The skies sent out a sound :
Thine arrows also went abroad ;
  The voice of thy thunder was in the whirlwind.

The lightnings lightened the world :
  The earth trembled and shook.

Thy way was in the sea,
And thy paths in the great waters,
  And thy footsteps were not known.
Thou leddest thy people like a flock,
  By the hand of Moses and Aaron.

lxxviii

National Hymn of the Kingdom of Judah

Give ear, O my people, to my law:
  Incline your ears to the words of my mouth.
I will open my mouth in a parable;
  I will utter dark sayings of old:
Which we have heard and known,
  And our fathers have told us.
We will not hide them from their children,
  Telling to the generation to come the praises of the Lord,
  And his strength, and his wondrous works that he hath done.
For he established a testimony in Jacob,
  And appointed a law in Israel,
Which he commanded our fathers,
  That they should make them known to their children:
That the generation to come might know them,
Even the children which should be born;
  Who should arise and tell them to their children:
That they might set their hope in God,
  And not forget the works of God,
  But keep his commandments:
And might not be as their fathers,
  A stubborn and rebellious generation;

A generation that set not their heart aright,
And whose spirit was not stedfast with God.

I

The children of Ephraim, being armed and carrying bows,
Turned back in the day of battle.
They kept not the covenant of God,
And refused to walk in his law;
And they forgat his doings,
And his wondrous works that he had shewed them.

Marvellous things did he in the sight of their fathers,
In the land of Egypt, in the field of Zoan.
He clave the sea, and caused them to pass through;
And he made the waters to stand as an heap.
In the day-time also he led them with a cloud,
And all the night with a light of fire.
He clave rocks in the wilderness,
And gave them drink abundantly as out of the depths.
He brought streams also out of the rock,
And caused waters to run down like rivers.

2

Yet went they on still to sin against him,
To rebel against the Most High in the desert.

And they tempted God in their heart
By asking meat for their lust.
Yea, they spake against God;
They said, 'Can God prepare a table in the wilderness?
'Behold, he smote the rock, that waters gushed out,
'And streams overflowed;
'Can he give bread also?
'Will he provide flesh for his people?'

Therefore the LORD heard, and was wroth:
And a fire was kindled against Jacob,
And anger also went up against Israel;
Because they believed not in God,
And trusted not in his salvation.
Yet he commanded the skies above,
And opened the doors of heaven;
And he rained down manna upon them to eat,
And gave them of the corn of heaven.
Man did eat the bread of the mighty:
He sent them meat to the full.
He caused the east wind to blow in the heaven:
And by his power he guided the south wind.
He rained flesh also upon them as the dust,
And winged fowl as the sand of the seas:
And he let it fall in the midst of their camp,
Round about their habitations.
So they did eat, and were well filled;

And he gave them that they lusted after.
They were not estranged from their lust,
Their meat was yet in their mouths,
When the anger of God went up against them,
And slew of the fattest of them,
And smote down the young men of Israel.

3

For all this they sinned still,
And believed not in his wondrous works.
Therefore their days did he consume in vanity,
And their years in terror.
When he slew them, then they inquired after him:
And they returned and sought God early.
And they remembered that God was their rock,
And the most High God their redeemer.
But they flattered him with their mouth,
And lied unto him with their tongue.
For their heart was not right with him,
Neither were they faithful in his covenant.
But he, being full of compassion, forgave their iniquity,
And destroyed them not:
Yea, many a time turned he his anger away,
And did not stir up all his wrath.
And he remembered that they were but flesh;
A wind that passeth away, and cometh not again.

How oft did they rebel against him in the wilderness,
And grieve him in the desert!
And they turned again and tempted God,
And provoked the Holy One of Israel.
They remembered not his hand,
Nor the day when he redeemed them from the adversary.

How he set his signs in Egypt,
And his wonders in the field of Zoan;
And turned their rivers into blood,
And their streams, that they could not drink.
He sent among them swarms of flies, which devoured them;
And frogs, which destroyed them.
He gave also their increase unto the caterpiller,
And their labour unto the locust.
He destroyed their vines with hail,
And their sycomore trees with frost.
He gave over their cattle also to the hail,
And their flocks to hot thunderbolts.
He cast upon them the fierceness of his anger,
Wrath, and indignation, and trouble,
A band of angels of evil.
He made a path for his anger;
He spared not their soul from death,
But gave their life over to the pestilence;

And smote all the firstborn in Egypt,
The chief of their strength in the tents of Ham:
But he led forth his own people like sheep,
And guided them in the wilderness like a flock.
And he led them safely, so that they feared not:
But the sea overwhelmed their enemies.
And he brought them to the border of his sanctuary,
To this mountain, which his right hand had purchased.
He drove out the nations also before them,
And allotted them for an inheritance by line,
And made the tribes of Israel to dwell in their tents.

4

Yet they tempted and rebelled against the Most High God,
And kept not his testimonies;
But turned back, and dealt treacherously like their fathers:
They were turned aside like a deceitful bow.
For they provoked him to anger with their high places,
And moved him to jealousy with their graven images.
When God heard this he was wroth,
And greatly abhorred Israel:
So that he forsook the tabernacle of Shiloh,
The tent which he placed among men;
And delivered his strength into captivity,

And his glory into the adversary's hand.
He gave his people over also unto the sword;
And was wroth with his inheritance.
Fire devoured their young men;
And their maidens had no marriage-song.
Their priests fell by the sword;
And their widows made no lamentation.

Then the Lord awaked as one out of sleep,
Like a mighty man that shouteth by reason of wine.
And he smote his adversaries backward:
He put them to a perpetual reproach.
Moreover he refused the tent of Joseph,
And chose not the tribe of Ephraim;
But chose the tribe of Judah,
The mount Zion which he loved.
And he built his sanctuary like the heights,
Like the earth which he hath established for ever.
He chose David also his servant,
And took him from the sheepfolds:
From following the ewes that give suck he brought him,
To feed Jacob his people, and Israel his inheritance.
So he fed them according to the integrity of his heart;
And guided them by the skilfulness of his hands.

lxxix

Jerusalem in Heaps

An Elegy

O God, the heathen are come into thine inheritance;
Thy holy temple have they defiled;
They have laid Jerusalem on heaps.
The dead bodies of thy servants have they given to be meat unto the fowls of the heaven,
The flesh of thy saints unto the beasts of the earth.
Their blood have they shed like water round about Jerusalem;
And there was none to bury them.
We are become a reproach to our neighbours,
A scorn and derision to them that are round about us.

How long, O Lord, wilt thou be angry for ever?
Shall thy jealousy burn like fire?
Pour out thy wrath upon the heathen that know thee not,
And upon the kingdoms that call not upon thy name.
For they have devoured Jacob,
And laid waste his habitation.

Remember not against us the iniquities of our forefathers:
Let thy tender mercies speedily prevent us:
For we are brought very low.
Help us, O God of our salvation,
For the glory of thy name:
And deliver us, and purge away our sins,
For thy name's sake.

Wherefore should the heathen say, Where is their God?
Let the revenging of the blood of thy servants which is shed
Be known among the heathen in our sight.
Let the sighing of the prisoner come before thee;
According to the greatness of thy power preserve thou those that are appointed to death;
And render unto our neighbours sevenfold into their bosom
Their reproach, wherewith they have reproached thee, O Lord.
So we thy people and sheep of thy pasture will give thee thanks for ever:
We will shew forth thy praise to all generations.

lxxx

The Broken Vine

An Elegy

Give ear, O Shepherd of Israel,
  Thou that leadest Joseph like a flock;
  Thou that dwellest between the cherubim, shine forth.
Before Ephraim and Benjamin and Manasseh, stir up thy might,
  And come to save us.
TURN US AGAIN, O GOD;
  AND CAUSE THY FACE TO SHINE, AND WE SHALL BE SAVED.

O LORD God of hosts, how long wilt thou be angry against the prayer of thy people?
  Thou hast fed them with the bread of tears,
  And given them tears to drink in large measure.
Thou makest us a strife unto our neighbours:
  And our enemies laugh among themselves.
TURN US AGAIN, O GOD OF HOSTS;
  AND CAUSE THY FACE TO SHINE, AND WE SHALL BE SAVED.

Thou broughtest a vine out of Egypt:
Thou didst drive out the nations, and plantedst it.
Thou preparedst room before it,
And it took deep root, and filled the land.
The mountains were covered with the shadow of it,
And the boughs thereof were like cedars of God.
She sent out her branches unto the sea,
And her shoots unto the River.

Why hast thou broken down her fences,
So that all they which pass by the way do pluck her?
The boar out of the wood doth ravage it,
And the wild beasts of the field feed on it.
Turn again, we beseech thee, O God of hosts:
Look down from heaven, and behold, and visit this vine,
And the stock which thy right hand hath planted,
And the branch that thou madest strong for thyself.
It is burned with fire, it is cut down:
They perish at the rebuke of thy countenance.

Let thy hand be upon the man of thy right hand,
Upon the son of man whom thou madest strong for thyself.

So shall we not go back from thee:
  Quicken thou us, and we will call upon thy name.
TURN US AGAIN, O LORD GOD OF HOSTS;
  CAUSE THY FACE TO SHINE, AND WE SHALL BE SAVED.

lxxxi

A Festal Hymn and Testimony

Sing aloud unto God our strength:
  Make a joyful noise unto the God of Jacob.
Take up the psalm, and bring hither the timbrel,
  The pleasant harp with the psaltery.
Blow up the trumpet in the new moon,
  At the full moon, on our solemn feast day.
For it is a statute for Israel, an ordinance of the God of Jacob.
  He appointed it in Joseph for a testimony,
When he went out over the land of Egypt:
  Where I heard a language that I knew not.

"I removed his shoulder from the burden:
    "His hands were freed from the basket.
"Thou calledst in trouble,
    "And I delivered thee;
"I answered thee in the secret place of thunder;
    "I proved thee at the waters of Meribah.

"Hear, O my people, and I will testify unto thee:
("O Israel, if thou wouldest hearken unto me!)
"There shall no strange god be in thee;
"Neither shalt thou worship any strange god.
"I am the LORD thy God, which brought thee up out of the land of Egypt:
"Open thy mouth wide, and I will fill it.

"But my people hearkened not to my voice;
"And Israel would none of me.
"So I let them go after the stubbornness of their heart,
"That they might walk in their own counsels.
"O that my people would hearken unto me,
"That Israel would walk in my ways!
"I should soon subdue their enemies,
"And turn my hand against their adversaries.
"The haters of the LORD should submit themselves unto him:
"But their time should endure for ever.
"He should feed them also with the finest of the wheat:
"And with honey out of the rock should I satisfy thee."

lxxxii

God in judgment on the gods

God standeth in the congregation of God;
He judgeth among the gods.

"How long will ye judge unjustly,
    "And respect the persons of the wicked?
"Judge the poor and fatherless:
    "Do justice to the afflicted and destitute.
"Rescue the poor and needy:
    "Deliver them out of the hand of the wicked."

They know not, neither do they understand;
    They walk to and fro in darkness:
    All the foundations of the earth are moved.
"I said, Ye are gods,
    "And all of you sons of the Most High.
"Nevertheless ye shall die like men,
    "And fall like one of the princes."

Arise, O God, judge the earth:
For thou shalt inherit all the nations.

lxxxiii

Judgment on the Foes of Israel

I

O God, keep not thou silence:
Hold not thy peace, and be not still, O God.
For, lo, thine enemies make a tumult:
And they that hate thee have lifted up the head.
They take crafty counsel against thy people,
And consult together against thy hidden ones.
They have said, Come, and let us cut them off from being a nation;
That the name of Israel may be no more in remembrance.

For they have consulted together with one consent;
Against thee do they make a covenant:
The tents of Edom and the Ishmaelites;
Moab, and the Hagarenes;
Gebal, and Ammon, and Amalek;
Philistia with the inhabitants of Tyre:
Assyria also is joined with them;
They have holpen the children of Lot.

Do thou unto them as unto Midian;
    As to Sisera, as to Jabin, at the river Kishon:
Which perished at En-dor;
    They became as dung for the earth.
Make their nobles like Oreb and Zeeb;
    Yea, all their princes like Zebah and Zalmunna:
Who said, Let us take to ourselves in possession
    The habitations of God.

2

O my God, make them like the whirling dust;
    As stubble before the wind.
As the fire that burneth the forest,
    And as the flame that setteth the mountains on fire;
So pursue them with thy tempest,
    And terrify them with thy storm.

Fill their faces with confusion;
    That they may seek thy name, O LORD.
Let them be ashamed and dismayed for ever;
    Yea, let them be confounded and perish:
That they may know that thou alone, whose name is JEHOVAH,
    Art the Most High over all the earth.

lxxxiv

A Song of God's House

How lovely are thy tabernacles, O Lord of hosts!
My soul longeth, yea, even fainteth for the courts of the Lord;
My heart and my flesh cry out unto the living God.

Yea, the sparrow hath found her an house,
And the swallow a nest for herself, where she may lay her young,
Even thine altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in thy house:
They will be still praising thee.
Blessed is the man whose strength is in thee;
In whose heart are the high ways to Zion.
Passing through the valley of Weeping they make it a place of springs;
Yea, the early rain covereth it with blessings.
They go from strength to strength,
Every one of them appeareth before God in Zion.

'O Lord God of hosts, hear my prayer:
'Give ear, O God of Jacob.
'Behold, O God our shield,
'And look upon the face of thine anointed.'

(For a day in thy courts is better than a thousand:
I had rather be a doorkeeper in the house of my God,
Than to dwell in the tents of wickedness.)

'For the Lord God is a sun and a shield:
'The Lord will give grace and glory:
'No good thing will he withhold from them that walk uprightly.
'O Lord of hosts, blessed is the man that trusteth in thee.'

lxxxv

Anthem of the Captivity Brought Back

Lord, thou hast been favourable unto thy land:
Thou hast brought back the captivity of Jacob.

Thou hast forgiven the iniquity of thy people,
Thou hast covered all their sin.
Thou hast taken away all thy wrath:
Thou hast turned thyself from the fierceness of thine anger.

'Turn us, O God of our salvation,
'And cause thine indignation toward us to cease.
'Wilt thou be angry with us for ever?
'Wilt thou draw out thine anger to all generations?
'Wilt thou not quicken us again:
'That thy people may rejoice in thee?

'Shew us thy mercy, O Lord,
'And grant us thy salvation.
'I will hear what God the Lord will speak:
'For he will speak peace unto his people,
'And to his saints:
'But let them not turn again to folly.'

Surely his salvation is nigh them that fear him;
That glory may dwell in our land.

Mercy and truth are met together;
Righteousness and peace have kissed each other.
Truth springeth out of the earth;
And righteousness hath looked down from heaven.

Yea, the Lord shall give that which is good;
And our land shall yield her increase.
Righteousness shall go before him;
And shall make his footsteps a way to walk in.

lxxxvi

A Liturgy

Supplication and Penitence

Bow down thine ear, O Lord, and answer me;
  For I am poor and needy.
Preserve my soul; for I am godly:
  O thou my God, save thy servant that trusteth in thee.
Be merciful unto me, O Lord;
  For unto thee do I cry all the day long.
Rejoice the soul of thy servant;
  For unto thee, O Lord, do I lift up my soul.
For thou, Lord, art good, and ready to forgive,
  And plenteous in mercy unto all them that call upon thee.
Give ear, O Lord, unto my prayer;
  And hearken unto the voice of my supplications.
In the day of my trouble I will call upon thee;
  For thou wilt answer me.

Confession of Faith

There is none like unto thee among the gods, O Lord;
  Neither are there any works like unto thy works.
All nations whom thou hast made shall come and worship
    before thee, O Lord;
  And they shall glorify thy name.

For thou art great, and doest wondrous things:
  Thou art God alone.
Teach me thy way, O Lord; I will walk in thy truth:
  Unite my heart to fear thy name.

Praise

I will praise thee, O Lord my God, with my whole heart;
  And I will glorify thy name for evermore.
For great is thy mercy toward me;
  And thou hast delivered my soul from the lowest pit.

Supplication

O God, the proud are risen up against me,
And the congregation of violent men have sought after my soul,
  And have not set thee before them.
But thou, O Lord, art a God full of compassion and gracious,
  Slow to anger, and plenteous in mercy and truth.
O turn unto me, and have mercy upon me;
  Give thy strength unto thy servant,
  And save the son of thine handmaid.
Shew me a token for good;
  That they which hate me may see it, and be ashamed,
  Because thou, Lord, hast holpen me, and comforted me.

lxxxvii

Zion Mother of Nations

ZION

His foundation in the holy mountains the LORD loveth;
Even the gates of Zion more than all the dwellings of Jacob.
Glorious things are spoken of thee, O city of God.
I will make mention of Rahab and Babylon as among
them that know me:
Behold Philistia, and Tyre, with Ethiopia;
This one was born there.

Yea, of Zion it shall be said, This one and that one was
born in her;
And the Most High himself shall establish her.
The LORD shall count, when he writeth up the peoples,
This one was born there.
They that sing as well as they that dance shall say,
All my fountains are in thee.

lxxxviii

Why castest thou off my soul?

An Elegy

O Lord, the God of my salvation,
  I have cried day and night before thee:
Let my prayer enter into thy presence;
  Incline thine ear unto my cry.
For my soul is full of troubles,
  And my life draweth nigh unto Sheol.
I am counted with them that go down into the pit;
  I am as a man that hath no help:
Cast off among the dead,
  Like the slain that lie in the grave,
Whom thou rememberest no more;
  And they are cut off from thy hand.
Thou hast laid me in the lowest pit,
  In dark places, in the deeps.
Thy wrath lieth hard upon me,
  And thou hast afflicted me with all thy waves.
Thou hast put mine acquaintance far from me;
  Thou hast made me an abomination unto them.
I am shut up, and I cannot come forth;
  Mine eye wasteth away by reason of affliction.

I have called daily upon thee, O Lord,
  I have spread forth my hands unto thee.
Wilt thou shew wonders to the dead ?
  Shall they that are deceased arise and praise thee ?
Shall thy lovingkindness be declared in the grave ?
  Or thy faithfulness in Destruction ?
Shall thy wonders be known in the dark ?
  And thy righteousness in the land of forgetfulness ?
But unto thee, O Lord, have I cried,
  And in the morning shall my prayer come before thee.
Lord, why castest thou off my soul ?
  Why hidest thou thy face from me ?
I am afflicted and ready to die from my youth up:
  While I suffer thy terrors I am distracted.
Thy fierce wrath is gone over me;
  Thy terrors have cut me off.
They came round about me like water all the day long;
  They compassed me about together.
Lover and friend hast thou put far from me,
  And mine acquaintance into darkness.

lxxxix

The Covenant of David abhorred

An Elegiac Ode

I will sing of the mercies of the LORD for ever:
With my mouth will I make known thy faithfulness to all
generations.
For I have said, Mercy shall be built up for ever;
Thy faithfulness shalt thou establish in the very heavens.

"I have made a covenant with my chosen,
"I have sworn unto David my servant;
"Thy seed will I establish for ever,
"And build up thy throne to all generations."

And the heavens shall praise thy wonders, O LORD;
Thy faithfulness also in the assembly of the holy ones.
For who in the skies can be compared unto the LORD?
Who among the sons of the mighty is like unto the LORD?

A God very terrible in the council of the holy ones,
And to be feared above all them that are round about him?
O LORD God of hosts, who is a mighty one, like unto
thee, O JAH?
And thy faithfulness is round about thee.

Thou rulest the pride of the sea:
When the waves thereof arise, thou stillest them.
Thou hast broken Rahab in pieces, as one that is slain;
Thou hast scattered thine enemies with the arm of thy strength.

The heavens are thine, the earth also is thine:
The world and the fulness thereof, thou hast founded them.
The north and the south, thou hast created them:
Tabor and Hermon rejoice in thy name.

Thou hast a mighty arm:
Strong is thy hand, and high is thy right hand.
Righteousness and judgement are the foundation of thy throne:
Mercy and truth go before thy face.

Blessed is the people that know the joyful sound:
They walk, O LORD, *in the light of thy countenance.*
In thy name do they rejoice all the day:
And in thy righteousness are they exalted.

For thou art the glory of their strength:
And in thy favour our horn shall be exalted.
For our shield belongeth unto the LORD;
And our king to the Holy One of Israel.

Then thou spakest in vision to thy saints,
And saidst,
"I have laid help upon one that is mighty;
"I have exalted one chosen out of the people.

"I have found David my servant;
"With my holy oil have I anointed him:
"With whom my hand shall be established;
"Mine arm also shall strengthen him.

"The enemy shall not exact upon him;
"Nor the son of wickedness afflict him.
"And I will beat down his adversaries before him,
"And smite them that hate him.

"But my faithfulness and my mercy shall be with him;
"And in my name shall his horn be exalted.
"I will set his hand also on the sea,
"And his right hand on the rivers.

"He shall cry unto me, Thou art my father,
"My God, and the rock of my salvation.
"I also will make him my firstborn,
"The highest of the kings of the earth.

"My mercy will I keep for him for evermore,
"And my covenant shall stand fast with him.

"His seed also will I make to endure for ever,
"And his throne as the days of heaven.

"If his children forsake my law,
"And walk not in my judgements;
"If they break my statutes,
"And keep not my commandments;

"Then will I visit their transgression with the rod,
"And their iniquity with stripes.
"But my mercy will I not utterly take from him,
"Nor suffer my faithfulness to fail.

"My covenant will I not break,
"Nor alter the thing that is gone out of my lips.
"Once have I sworn by my holiness;
"I will not lie unto David;

"His seed shall endure for ever,
"And his throne as the sun before me.
"It shall be established for ever as the moon,
"And as the faithful witness in the sky."

But thou hast cast off and rejected,
Thou hast been wroth with thine anointed.
Thou hast abhorred the covenant of thy servant:
Thou hast profaned his crown even to the ground.

Thou hast broken down all his hedges;
Thou hast brought his strong holds to ruin.
All that pass by the way spoil him:
He is become a reproach to his neighbours.

Thou hast exalted the right hand of his adversaries;
Thou hast made all his enemies to rejoice.
Yea, thou turnest back the edge of his sword,
And hast not made him to stand in the battle.

Thou hast made his brightness to cease,
And cast his throne down to the ground.
The days of his youth hast thou shortened:
Thou hast covered him with shame.

How long, O LORD, wilt thou hide thyself for ever?
How long shall thy wrath burn like fire?
O remember how short my time is:
For what vanity hast thou created all the children of men!

What man is he that shall live and not see death,
That shall deliver his soul from the power of Sheol?
Lord, where are thy former mercies,
Which thou swarest unto David in thy faithfulness?

Remember, Lord, the reproach of thy servants;
How I do bear in my bosom the reproach of all the mighty peoples;

Wherewith thine enemies have reproached, O Lord,
Wherewith they have reproached the footsteps of thine anointed.

Blessed be the LORD for evermore.
Amen, and Amen.

BOOK IV

XC–XCI

Thoughts from the Song of Moses

XC

'*The Eternal God is thy dwelling place*'

I

Lord, thou hast been our dwelling place
In all generations.

Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
  Even from everlasting to everlasting, thou art God.
Thou turnest man to dust;
  And sayest, Return, ye children of men.
For a thousand years in thy sight
  Are but as yesterday when it passeth,
  And as a watch in the night.
Thou carriest them away as with a flood;
  They are as a sleep.
In the morning they are like grass which groweth up:
  In the morning it flourisheth, and groweth up;
  In the evening it is cut down, and withereth.

2

For we are consumed in thine anger,
And in thy wrath are we troubled.

Thou hast set our iniquities before thee,
  Our secret sins in the light of thy countenance.
For all our days are passed away in thy wrath:
  We bring our years to an end as a tale that is told.
The days of our years are threescore years and ten,
  Or even by reason of strength fourscore years;
Yet is their pride but labour and sorrow;
  For it is soon gone, and we fly away.
Who knoweth the power of thine anger,
  And thy wrath according to the fear that is due unto thee?

3

So teach us to number our days,
That we may get us an heart of wisdom.

Return, O LORD; how long?
  And let it repent thee concerning thy servants.
O satisfy us in the morning with thy mercy;
  That we may rejoice and be glad all our days.
Make us glad according to the days wherein thou hast afflicted us,
  And the years wherein we have seen evil.

Let thy work appear unto thy servants,
  And thy glory upon their children.
And let the beauty of the LORD our God be upon us:
  And establish thou the work of our hands upon us;
  Yea, the work of our hands establish thou it.

xci

'Underneath are the everlasting arms'

He that dwelleth in the secret place of the Most High
  Shall abide under the shadow of the Almighty.
I will say of the LORD, 'He is my refuge and my fortress;
  'My God, in whom I trust.'
For he shall deliver thee from the snare of the fowler,
  And from the noisome pestilence.
He shall cover thee with his pinions,
And under his wings shalt thou take refuge:
  His truth is a shield and a buckler.
Thou shalt not be afraid for the terror by night,
  Nor for the arrow that flieth by day;
For the pestilence that walketh in darkness,
  Nor for the destruction that wasteth at noonday.
A thousand shall fall at thy side,
And ten thousand at thy right hand;
  But it shall not come nigh thee.

Only with thine eyes shalt thou behold,
    And see the reward of the wicked.

‘For thou, O LORD, art my refuge!’
    Thou hast made the Most High thy habitation:
There shall no evil befall thee,
    Neither shall any plague come nigh thy tent.
For he shall give his angels charge over thee,
    To keep thee in all thy ways.
They shall bear thee up in their hands,
    Lest thou dash thy foot against a stone.
Thou shalt tread upon the lion and adder:
    The young lion and the serpent shalt thou trample under feet.
“Because he hath set his love upon me, therefore will I deliver him:
    “I will set him on high, because he hath known my name.
“He shall call upon me, and I will answer him;
    “I will be with him in trouble:
    “I will deliver him, and honour him.
“With long life will I satisfy him,
    “And shew him my salvation.”

xcii

I will triumph in the Works of Thy Hands

A Votive Hymn

It is a good thing to give thanks unto the LORD,
  And to sing praises unto thy name, O Most High:
To shew forth thy lovingkindness in the morning,
  And thy faithfulness every night,
With an instrument of ten strings, and with the psaltery;
  With a solemn sound upon the harp.

For thou, LORD, hast made me glad through thy work:
    I will triumph in the works of thy hands.
How great are thy works, O LORD!
    Thy thoughts are very deep.
A brutish man knoweth not;
    Neither doth a fool understand this:
When the wicked spring as the grass,
    And when all the workers of iniquity do flourish;
It is that they shall be destroyed for ever:
    But thou, O LORD, art on high for evermore.
For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish;
    All the workers of iniquity shall be scattered.

But my horn hast thou exalted like the horn of the wild-ox:
I am anointed with fresh oil.
Mine eye also hath seen my desire on mine enemies,
Mine ears have heard my desire of the evil-doers that rise up against me.
The righteous shall flourish like the palm tree:
He shall grow like a cedar in Lebanon.
They that are planted in the house of the Lord
Shall flourish in the courts of our God.
They shall still bring forth fruit in old age;
They shall be full of sap and green:
To shew that the Lord is upright;
He is my rock, and there is no unrighteousness in him.

xciii

Jehovah's Immovable Throne

The Lord reigneth; he is apparelled with majesty;
The Lord is apparelled, he hath girded himself with strength:
The world also is stablished, that it cannot be moved.
Thy throne is established of old: thou art from everlasting.

The floods have lifted up, O Lord,
The floods have lifted up their voice;
The floods lift up their waves.

Above the voices of many waters,
The mighty breakers of the sea,
The Lord on high is mighty.

Thy testimonies are very sure:
Holiness becometh thine house, O Lord, for evermore.

xciv

Lord, How long?

O Lord, thou God to whom vengeance belongeth,
  Thou God to whom vengeance belongeth, shine forth.
Lift up thyself, thou judge of the earth:
  Render to the proud their desert.

I

Lord, how long shall the wicked,
How long shall the wicked triumph?

They prate, they speak arrogantly:
  All the workers of iniquity boast themselves.

They break in pieces thy people, O Lord,
  And afflict thine heritage.
They slay the widow and the stranger,
  And murder the fatherless.
And they say, The Lord shall not see,
  Neither shall the God of Jacob consider.

Consider, ye brutish among the people:
  And ye fools, when will ye be wise?
He that planted the ear, shall he not hear?
  He that formed the eye, shall he not see?
He that chastiseth the nations, shall not he correct,
  Even he that teacheth man knowledge?
The Lord knoweth the thoughts of man,
  That they are vanity.

Blessed is the man whom thou chastenest, O Lord,
  And teachest out of thy law;
That thou mayest give him rest from the days of adversity,
  Until the pit be digged for the wicked.
For the Lord will not cast off his people,
  Neither will he forsake his inheritance.
For judgement shall return unto righteousness:
  And all the upright in heart shall follow it.

2

Who will rise up for me against the evil-doers?
Who will stand up for me against the workers of iniquity?

Unless the Lord had been my help,
  My soul had soon dwelt in silence.
When I said, My foot slippeth;
  Thy mercy, O Lord, held me up.
In the multitude of my thoughts within me
  Thy comforts delight my soul.

3

Shall the throne of wickedness have fellowship with thee,
Which frameth mischief by statute?

They gather themselves together against the soul of the righteous,
  And condemn the innocent blood.
But the Lord hath been my high tower;
  And my God the rock of my refuge.
And he hath brought upon them their own iniquity,
  And shall cut them off in their own evil; the Lord our God shall cut them off.

XCV–C

JEHOVAH REIGNETH

A FESTAL ANTHEM

I

CHORUS

O come, let us sing unto the LORD:
Let us make a joyful noise to the rock of our salvation.
Let us come before his presence with thanksgiving,
Let us make a joyful noise unto him with psalms.

SEMICHORUS

For the LORD is a great God,
And a great King above all gods.
In his hand are the deep places of the earth;
The heights of the mountains are his also.
The sea is his, and he made it;
And his hands formed the dry land.

CHORUS

O come, let us worship and bow down;
Let us kneel before the LORD our Maker.

SEMICHORUS

For he is our God,
And we are the people of his pasture, and the sheep of
his hand.
"To-day," (Oh that ye would hear his voice!)
"Harden not your heart, as at Meribah,
"As in the day of Massah in the wilderness:
"When your fathers tempted me,
"Proved me, and saw my work:
"Forty years long was I grieved with that generation,
"And said, It is a people that do err in their heart,
"And they have not known my ways:
"Wherefore I sware in my wrath, that they should
not enter into my rest."

CHORUS

O sing unto the Lord a new song:
Sing unto the Lord, all the earth.
Sing unto the Lord, bless his name;
Shew forth his salvation from day to day.
Declare his glory among the nations,
His marvellous works among all the peoples.

SEMICHORUS

For great is the Lord, and highly to be praised:
He is to be feared above all gods.

For all the gods of the peoples are idols:
But the Lord made the heavens.
Honour and majesty are before him:
Strength and beauty are in his sanctuary.

CHORUS

Give unto the Lord, ye kindreds of the peoples,
Give unto the Lord glory and strength.
Give unto the Lord the glory due unto his name.
Bring an offering, and come into his courts.
O worship the Lord in the beauty of holiness:
Tremble before him, all the earth.

SEMICHORUS

Say among the nations, The Lord reigneth:
The world also is stablished that it cannot be moved:
He shall judge the peoples with equity.

CHORUS

Let the heavens be glad, and let the earth rejoice;
Let the sea roar, and the fulness thereof;
Let the field exult, and all that is therein;
Then shall all the trees of the wood sing for joy:—

SEMICHORUS

Before the Lord, for he cometh;
For he cometh to judge the earth:

He shall judge the world with righteousness
And the peoples with his truth.

II

FIRST SEMICHORUS

The LORD reigneth; let the earth rejoice;
Let the multitude of isles be glad.
Clouds and darkness are round about him:
Righteousness and judgement are the foundation of his throne.
A fire goeth before him,
And burneth up his adversaries round about.
His lightnings lightened the world:
The earth saw, and trembled.
The hills melted like wax at the presence of the LORD,
At the presence of the Lord of the whole earth.
The heavens declare his righteousness,
And all the peoples have seen his glory.

SECOND SEMICHORUS

Ashamed be all they that serve graven images,
That boast themselves of idols:
Worship him, all ye gods.
Zion heard, and was glad,
And the daughters of Judah rejoiced;
Because of thy judgements, O LORD.

For thou, LORD, art most high above all the earth:
Thou art exalted far above all gods.
O ye that love the LORD, hate evil:
He preserveth the souls of his saints;
He delivereth them out of the hand of the wicked.
Light is sown for the righteous,
And gladness for the upright in heart.
Be glad in the LORD, ye righteous;
And give thanks to his holy name.

III

CHORUS

O sing unto the LORD a new song —

SEMICHORUS

For he hath done marvellous things:
His right hand, and his holy arm, hath wrought salvation for him.
The LORD hath made known his salvation:
His righteousness hath he openly shewed in the sight of the nations.
He hath remembered his mercy and his faithfulness toward the house of Israel:
All the ends of the earth have seen the salvation of our God.

CHORUS

Make a joyful noise unto the LORD, all the earth:
Break forth and sing for joy, yea, sing praises.
Sing praises unto the LORD with the harp;
With the harp and the voice of melody.
With trumpets and sound of cornet
Make a joyful noise before the King, the LORD.
Let the sea roar, and the fulness thereof;
The world, and they that dwell therein;
Let the floods clap their hands;
Let the hills sing for joy together —

SEMICHORUS

Before the LORD,
For he cometh to judge the earth:
He shall judge the world with righteousness,
And the peoples with equity.

IV

SOLO AND CHORUS

The LORD reigneth; let the peoples tremble:
He dwelleth between the cherubim; let the earth be moved.
The LORD is great in Zion;

And he is high above all the peoples.
Let them praise thy great and terrible name:
Holy is he.

The king's strength also loveth judgement;
Thou dost establish equity,
Thou executest judgement and righteousness in Jacob.
EXALT YE THE LORD OUR GOD,
AND WORSHIP AT HIS FOOTSTOOL:
HOLY IS HE.

Moses and Aaron among his priests,
And Samuel among them that call upon his name;
They called upon the LORD, and he answered them.
He spake unto them in the pillar of cloud:
They kept his testimonies, and the statute that he gave them.
Holy is he.

Thou answeredst them, O LORD our God:
Thou wast a God that forgavest them,
Though thou tookest vengeance of their doings.
EXALT YE THE LORD OUR GOD,
AND WORSHIP AT HIS HOLY HILL;
FOR THE LORD OUR GOD IS HOLY.

V

CHORUS

Make a joyful noise unto the Lord, all ye lands.
Serve the Lord with gladness:
Come before his presence with singing.

SEMICHORUS

Know ye that the Lord he is God:
It is he that hath made us, and we are his;
We are his people, and the sheep of his pasture.

CHORUS

Enter into his gates with thanksgiving,
And into his courts with praise:
Give thanks unto him, and bless his name.

SEMICHORUS

For the Lord is good;
His mercy endureth for ever;
And his faithfulness unto all generations.

ci

Anthem for the Inauguration of Jerusalem

Before the House of David

I will sing of mercy and judgement:
Unto thee, O LORD, will I sing praises.

I will behave myself wisely in a perfect way:
Oh when wilt thou come unto me?
I will walk within my house with a perfect heart:
I will set no base thing before mine eyes.

I hate the work of them that turn aside;
It shall not cleave unto me.
A froward heart shall depart from me:
I will know no evil thing.

Whoso privily slandereth his neighbour, him will I destroy:
Him that hath an high look and a proud heart will I not
 suffer.
Mine eyes shall be upon the faithful of the land, that they
 may dwell with me:
He that walketh in a perfect way, he shall minister unto
 me.

He that worketh deceit shall not dwell within my house:
He that speaketh falsehood shall not be established before
mine eyes.
Morning by morning will I destroy all the wicked of the
land;
To cut off all the workers of iniquity from the City of the
Lord.

cii

The Declining Life and the Abiding Lord

Hear my prayer, O Lord, and let my cry come unto thee.
Hide not thy face from me in the day of my distress:
Incline thine ear unto me;
In the day when I call answer me speedily.
For my days consume away like smoke,
And my bones are burned as a firebrand.

My heart is smitten like grass, and withered;
For I forget to eat my bread:
By reason of the voice of my groaning my bones cleave
to my flesh.
I am like a pelican of the wilderness;
I am become as an owl of the waste places.
I watch, and am become
Like a sparrow that is alone upon the housetop.

Mine enemies reproach me all the day;
They that are mad against me do curse by me.
For I have eaten ashes like bread, and mingled my drink with weeping,
Because of thine indignation and thy wrath:
For thou hast taken me up, and cast me away.
My days are like a shadow that declineth;
And I am withered like grass.

But thou, O LORD, shalt abide for ever;
And thy memorial unto all generations.
Thou shalt arise,
And have mercy upon Zion:
For it is time to have pity upon her,
Yea, the set time is come.
For thy servants take pleasure in her stones,
And have pity upon her dust.

So the nations shall fear the name of the LORD,
And all the kings of the earth thy glory:
For the LORD hath built up Zion,
He hath appeared in his glory.
He hath regarded the prayer of the destitute,
And hath not despised their prayer.
This shall be written for the generation to come:
And a people which shall be created shall praise the LORD.

For he hath looked down from the height of his sanctuary ;
From heaven did the LORD *behold the earth ;*
To hear the sighing of the prisoner ;
To loose those that are appointed to death ;
That men may declare the name of the LORD *in Zion,*
And his praise in Jerusalem ;
When the peoples are gathered together,
And the kingdoms, to serve the LORD.

He weakened my strength in the way;
He shortened my days.
I said, O my God, take me not away in the midst of my days:
Thy years are throughout all generations.
Of old hast thou laid the foundation of the earth;
And the heavens are the work of thy hands.

They shall perish, but thou shalt endure:
Yea, all of them shall wax old like a garment;
As a vesture shalt thou change them, and they shall be changed:
But thou art the same,
And thy years shall have no end.
The children of thy servants shall continue,
And their seed shall be established before thee.

ciii–civ

Bless the Lord, O my Soul

I

Hymn of the World Within

Bless the Lord, O my soul;
And all that is within me, bless his holy name.
Bless the Lord, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies:
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle.

The Lord executeth righteous acts,
And judgements for all that are oppressed.
He made known his ways unto Moses,
His doings unto the children of Israel.
The Lord is full of compassion and gracious,
Slow to anger, and plenteous in mercy.
He will not always chide;
Neither will he keep his anger for ever.

He hath not dealt with us after our sins,
  Nor rewarded us after our iniquities.

For as the heaven is high above the earth,
  So great is his mercy toward them that fear him.
As far as the east is from the west,
  So far hath he removed our transgressions from us.
Like as a father pitieth his children,
  So the Lord pitieth them that fear him.
For he knoweth our frame;
  He remembereth that we are dust.

As for man, his days are as grass;
  As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
  And the place thereof shall know it no more.
But the mercy of the Lord is from everlasting to everlasting upon them that fear him,
  And his righteousness unto children's children;
To such as keep his covenant,
  And to those that remember his precepts to do them.

The Lord hath established his throne in the heavens;
  And his kingdom ruleth over all.
Bless the Lord, ye angels of his,
  Ye mighty in strength;

That fulfil his word,
  Hearkening unto the voice of his word.
Bless the LORD, all ye his hosts;
  Ye ministers of his, that do his pleasure.
Bless the LORD, all ye his works,
  In all places of his dominion.

Bless the LORD, O my soul.

II

Hymn of the World Without

Bless the LORD, O my soul.
  O LORD my God, thou art very great;
Thou art clothed with honour and majesty:
  Who coverest thyself with light as with a garment;
Who stretchest out the heavens like a curtain;
  Who layeth the beams of his chambers in the waters;
Who maketh the clouds his chariot;
  Who walketh upon the wings of the wind;
Who maketh winds his messengers;
  His ministers a flaming fire.

Who laid the foundations of the earth,
  That it should not be moved for ever.
Thou coveredst it with the deep as with a vesture;
  The waters stood above the mountains.

At thy rebuke they fled;
  At the voice of thy thunder they hasted away;
They went up by the mountains, they went down by the valleys,
  Unto the place which thou hadst founded for them.
Thou hast set a bound that they may not pass over;
  That they turn not again to cover the earth.

He sendeth forth springs into the valleys;
  They run among the mountains:
They give drink to every beast of the field;
  The wild asses quench their thirst.
By them the fowl of the heaven have their habitation,
  They sing among the branches.
He watereth the mountains from his chambers:
  The earth is satisfied with the fruit of thy works.
He causeth the grass to grow for the cattle,
  And herb for the service of man:

That he may bring forth food out of the earth,
  And wine that maketh glad the heart of man,
And oil to make his face to shine,
  And bread that strengtheneth man's heart.
The trees of the LORD are satisfied;
  The cedars of Lebanon, which he hath planted;
Where the birds make their nests:
  As for the stork, the fir trees are her house;

The high mountains are for the wild goats;
  The rocks are a refuge for the conies.

He appointed the moon for seasons:
  The sun knoweth his going down.
Thou makest darkness, and it is night;
  Wherein all the beasts of the forest do creep forth.
The young lions roar after their prey,
  And seek their meat from God.
The sun ariseth, they get them away,
  And lay them down in their dens.
Man goeth forth unto his work
  And to his labour until the evening.

O Lord, how manifold are thy works!
In wisdom hast thou made them all:
  The earth is full of thy riches.
Yonder is the sea, great and wide,
Wherein are things creeping innumerable,
  Both small and great beasts.
There go the ships;
  There is leviathan, whom thou hast formed to take his pastime therein.
These wait all upon thee,
That thou mayest give them their meat in due season.
  That thou givest unto them they gather:

Thou openest thine hand,
  They are satisfied with good:
Thou hidest thy face,
  They are troubled;
Thou takest away their breath,
  They die,
  And return to their dust:
Thou sendest forth thy spirit,
  They are created;
  And thou renewest the face of the ground.

Let the glory of the LORD endure for ever;
  Let the LORD rejoice in his works:
Who looketh on the earth, and it trembleth;
  He toucheth the mountains, and they smoke.
I will sing unto the LORD as long as I live:
  I will sing praise to my God while I have any being.
Let my meditation be sweet unto him:
  I will rejoice in the LORD.
Let sinners be consumed out of the earth,
  And let the wicked be no more.

Bless the LORD, O my soul.
Hallelujah.

CV

National Hymn of the Promised Land

O give thanks unto the Lord, call upon his name;
  Make known his doings among the peoples.
Sing unto him, sing praises unto him;
  Talk ye of all his marvellous works.
Glory ye in his holy name:
  Let the heart of them rejoice that seek the Lord.
Seek ye the Lord and his strength;
  Seek his face evermore.

Remember his marvellous works that he hath done;
  His wonders, and the judgements of his mouth;
O ye seed of Abraham his servant,
  Ye children of Jacob, his chosen ones.
He is the Lord our God:
  His judgements are in all the earth.
He hath remembered his covenant for ever,
  The word which he commanded to a thousand generations;
The covenant which he made with Abraham,
  And his oath unto Isaac;
And confirmed the same unto Jacob for a statute,
  To Israel for an everlasting covenant:

Saying, Unto thee will I give the land of Canaan,
  The lot of your inheritance:
When they were but a few men in number;
  Yea, very few, and sojourners in it;
And they went about from nation to nation,
  From one kingdom to another people.
He suffered no man to do them wrong;
  Yea, he reproved kings for their sakes;
"Touch not mine anointed ones,
  "And do my prophets no harm."

And he called for a famine upon the land;
  He brake the whole staff of bread.
He sent a man before them;
  Joseph was sold for a servant:
His feet they hurt with fetters;
  He was laid in chains of iron:
Until the time that his word came to pass;
  The word of the LORD tried him.
The king sent and loosed him;
  Even the ruler of peoples, and let him go free.
He made him lord of his house,
  And ruler of all his substance:
To bind his princes at his pleasure,
  And teach his senators wisdom.
Israel also came into Egypt;
  And Jacob sojourned in the land of Ham.

And he increased his people greatly,
  And made them stronger than their adversaries.

He turned their heart to hate his people,
  To deal subtilly with his servants.
He sent Moses his servant,
  And Aaron whom he had chosen.
They set among them his signs,
  And wonders in the land of Ham.
He sent darkness, and made it dark;
  And they rebelled not against his words.
He turned their waters into blood,
  And slew their fish.
Their land swarmed with frogs,
  In the chambers of their kings.
He spake, and there came swarms of flies,
  And lice in all their borders.
He gave them hail for rain,
  And flaming fire in their land.
He smote their vines also and their fig trees;
  And brake the trees of their borders.
He spake, and the locust came,
  And the cankerworm, and that without number,
And did eat up every herb in their land,
  And did eat up the fruit of their ground.
He smote also all the firstborn in their land,
  The chief of all their strength.

And he brought them forth with silver and gold:
  And there was not one feeble person among his tribes.
Egypt was glad when they departed;
  For the fear of them had fallen upon them.

He spread a cloud for a covering;
  And fire to give light in the night.
They asked, and he brought quails,
  And satisfied them with the bread of heaven.
He opened the rock, and waters gushed out;
  They ran in the dry places like a river.

For he remembered his holy word,
  And Abraham his servant.
And he brought forth his people with joy,
  And his chosen with singing.
And he gave them the lands of the nations;
  And they took the labour of the peoples in possession:
That they might keep his statutes,
  And observe his laws.

Hallelujah

cvi

National Hymn of the Captivity

Hallelujah

O give thanks unto the Lord; for he is good:
For his mercy endureth for ever.
Who can utter the mighty acts of the Lord,
Or shew forth all his praise?
Blessed are they that keep judgement,
And he that doeth righteousness at all times.
Remember me, O Lord, with the favour that thou bearest unto thy people;
O visit me with thy salvation:
That I may see the prosperity of thy chosen,
That I may rejoice in the gladness of thy nation,
That I may glory with thine inheritance.

I

We have sinned with our fathers,
We have committed iniquity, we have done wickedly.
Our fathers understood not thy wonders in Egypt;
They remembered not the multitude of thy mercies;
But were rebellious at the sea, even at the Red Sea.

Nevertheless he saved them for his name's sake,
That he might make his mighty power to be known.
He rebuked the Red Sea also, and it was dried up:
So he led them through the depths, as through a wilderness.
And he saved them from the hand of him that hated them,
And redeemed them from the hand of the enemy.
And the waters covered their adversaries:
There was not one of them left.
Then believed they his words;
They sang his praise.

2

They soon forgat his works;
They waited not for his counsel:
But lusted exceedingly in the wilderness,
And tempted God in the desert.
And he gave them their request;
But sent leanness into their soul.
They envied Moses also in the camp,
And Aaron the saint of the LORD.
The earth opened and swallowed up Dathan,
And covered the company of Abiram.
And a fire was kindled in their company;
The flame burned up the wicked.
They made a calf in Horeb,
And worshipped a molten image.

Thus they changed their glory
For the likeness of an ox that eateth grass.

They forgat God their saviour,
Which had done great things in Egypt;
Wondrous works in the land of Ham,
And terrible things by the Red Sea.
Therefore he said that he would destroy them,
Had not Moses his chosen stood before him in the breach,
To turn away his wrath, lest he should destroy them.

3

Yea, they despised the pleasant land,
They believed not his word;
But murmured in their tents,
And hearkened not unto the voice of the LORD.
Therefore he lifted up his hand unto them,
That he would overthrow them in the wilderness:
And that he would overthrow their seed among the nations,
And scatter them in the lands.
They joined themselves also unto Baal-peor,
And ate the sacrifices of the dead.
Thus they provoked him to anger with their doings;
And the plague brake in upon them.

Then stood up Phinehas, and executed judgement:
And so the plague was stayed.

And that was counted unto him for righteousness,
Unto all generations for evermore.

4

They angered him also at the waters of Meribah,
So that it went ill with Moses for their sakes:
Because they were rebellious against his spirit,
And he spake unadvisedly with his lips.
They did not destroy the peoples,
As the LORD commanded them;
But mingled themselves with the nations,
And learned their works:
And they served their idols;
Which became a snare unto them:
Yea, they sacrificed their sons and their daughters unto demons,
And shed innocent blood, even the blood of their sons and of their daughters,
Whom they sacrificed unto the idols of Canaan;
And the land was polluted with blood.
Thus were they defiled with their works,
And went a whoring in their doings.

Therefore was the wrath of the LORD kindled against his people,
And he abhorred his inheritance.
And he gave them into the hand of the nations;

And they that hated them ruled over them.
Their enemies also oppressed them,
And they were brought into subjection under their hand.
Many times did he deliver them;
But they were rebellious in their counsel,
And were brought low in their iniquity.
Nevertheless he regarded their distress,
When he heard their cry:
And he remembered for them his covenant,
And repented according to the multitude of his mercies.
He made them also to be pitied
Of all those that carried them captives.

Save us, O LORD our God,
  And gather us from among the nations,
To give thanks unto thy holy name,
  And to triumph in thy praise.

Blessed be the LORD, the God of Israel,
From everlasting even to everlasting.
And let all the people say, Amen.
  Hallelujah.

Book V

CVII

Song of the Redeemed

O give thanks unto the Lord; for he is good:
For his mercy endureth for ever.
Let the redeemed of the Lord say so,
Whom he hath redeemed from the hand of the adversary;
And gathered them out of the lands,
From the east and from the west, from the north and from the south.

I

They wandered in the wilderness in a desert way;
They found no city of habitation.
Hungry and thirsty,
Their soul fainted in them.
Then they cried unto the Lord in their trouble,
And he delivered them out of their distresses.
He led them also by a straight way,
That they might go to a city of habitation.

OH THAT MEN WOULD PRAISE THE LORD FOR HIS GOODNESS,
AND FOR HIS WONDERFUL WORKS TO THE CHILDREN OF MEN!
For he satisfieth the longing soul,
And the hungry soul he filleth with good.

Such as sat in darkness and in the shadow of death,
Being bound in affliction and iron;
Because they rebelled against the words of God,
And contemned the counsel of the Most High:
Therefore he brought down their heart with labour;
They fell down, and there was none to help.
Then they cried unto the LORD in their trouble,
And he saved them out of their distressses.
He brought them out of darkness and the shadow of death,
And brake their bands in sunder.
OH THAT MEN WOULD PRAISE THE LORD FOR HIS GOODNESS,
AND FOR HIS WONDERFUL WORKS TO THE CHILDREN OF MEN!
For he hath broken the gates of brass,
And cut the bars of iron in sunder.

Fools because of their transgression,
And because of their iniquities, are afflicted.

Their soul abhorreth all manner of meat;
And they draw near unto the gates of death.
Then they cry unto the LORD *in their trouble,*
And he saveth them out of their distresses.
He sendeth his word, and healeth them,
And delivereth them from their destructions.
OH THAT MEN WOULD PRAISE THE LORD FOR HIS GOODNESS,
AND FOR HIS WONDERFUL WORKS TO THE CHILDREN OF MEN!
And let them offer the sacrifices of thanksgiving,
And declare his works with singing.

They that go down to the sea in ships,
That do business in great waters;
These see the works of the LORD,
And his wonders in the deep.
For he commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof.
They mount up to the heaven,
They go down again to the depths:
Their soul melteth away because of trouble.
They reel to and fro,
And stagger like a drunken man,
And are at their wits' end.
Then they cry unto the LORD *in their trouble,*
And he bringeth them out of their distresses.

He maketh the storm a calm,
So that the waves thereof are still.
Then are they glad because they be quiet;
So he bringeth them unto the haven where they would be.
OH THAT MEN WOULD PRAISE THE LORD FOR HIS GOODNESS,
AND FOR HIS WONDERFUL WORKS TO THE CHILDREN OF MEN!
Let them exalt him also in the assembly of the people,
And praise him in the seat of the elders.

2

He turneth rivers into a wilderness,
And watersprings into a thirsty ground;
A fruitful land into a salt desert,
For the wickedness of them that dwell therein.
He turneth a wilderness into a pool of water,
And a dry land into watersprings.
And there he maketh the hungry to dwell,
That they may prepare a city of habitation;
And sow fields, and plant vineyards,
And get them fruits of increase.
He blesseth them also, so that they are multiplied greatly;
And he suffereth not their cattle to decrease.

Again, they are minished and bowed down
Through oppression, trouble, and sorrow.
He poureth contempt upon princes,
And causeth them to wander in the waste, where there is no way.
Yet setteth he the needy on high from affliction,
And maketh him families like a flock.
The upright shall see it, and be glad;
And all iniquity shall stop her mouth.

Whoso is wise shall give heed to these things,
And they shall consider the mercies of the LORD.

cviii

War Anthems: A Hymn of Victory

Companion Hymn to Psalm lx

THE PEOPLE

My heart is fixed, O God;
I will sing, yea, I will sing praises, even with my glory.
Awake, psaltery and harp:
I myself will awake right early.

I will give thanks unto thee, O LORD, among the peoples:
And I will sing praises unto thee among the nations.
For thy mercy is great above the heavens,
And thy truth reacheth unto the skies.

Be thou exalted, O God, above the heavens:
And thy glory above all the earth.

THE KING

That thy beloved may be delivered,
Save with thy right hand, and answer us.

God hath spoken in his holiness; "I will exult:
"I will divide Shechem, and mete out the valley of
Succoth.
"Gilead is mine; Manasseh is mine;
"Ephraim also is the defence of mine head; Judah
is my sceptre.
"Moab is my washpot; upon Edom will I cast my
shoe:
"Over Philistia will I shout."

Who will bring me into the fenced city?
Who hath led me unto Edom?
Hast not thou cast us off, O God?
And thou goest not forth, O God, with our hosts.
Give us help against the adversary:
For vain is the help of man.

THE PEOPLE

Through God we shall do valiantly:
For he it is that shall tread down our adversaries.

cix

A Curse on him that curseth

Hold not thy peace, O God of my praise;
For the mouth of the wicked and the mouth of deceit have they opened against me:
They have spoken unto me with a lying tongue.
They compassed me about also with words of hatred,
And fought against me without a cause.
For my love they are my adversaries:
But I give myself unto prayer.
And they have rewarded me evil for good,
And hatred for my love.

Set thou a wicked man over him:
And let an adversary stand at his right hand.
When he is judged, let him come forth guilty;
And let his prayer be turned into sin.
Let his days be few;
And let another take his office.
Let his children be fatherless,
And his wife a widow.
Let his children be vagabonds, and beg;
And let them seek their bread out of their desolate places.

Let the extortioner catch all that he hath ;
  And let strangers make spoil of his labour.
Let there be none to extend mercy unto him ;
  Neither let there be any to have pity on his fatherless children.
Let his posterity be cut off;
  In the generation following let their name be blotted out.
Let the iniquity of his fathers be remembered with the LORD ;
  And let not the sin of his mother be blotted out.
Let them be before the LORD continually,
  That he may cut off the memory of them from the earth.

Because that he remembered not to shew mercy,
  But persecuted the poor and needy man,
  And the broken in heart, to slay them.
Yea, he loved cursing,
  And it came unto him ;
And he delighted not in blessing,
  And it was far from him.
He clothed himself also with cursing as with his garment,
  And it came into his inward parts like water,
  And like oil into his bones.
Let it be unto him as the raiment wherewith he covereth himself,
  And for the girdle wherewith he is girded continually.

This is the reward of mine adversaries from the Lord,
And of them that speak evil against my soul.
But deal thou with me, O God the Lord, for thy name's sake:
Because thy mercy is good, deliver thou me.
For I am poor and needy,
And my heart is wounded within me.
I am gone like the shadow when it declineth:
I am tossed up and down as the locust.

My knees are weak through fasting;
And my flesh faileth of fatness.
I am become also a reproach unto them:
When they see me, they shake their head.
Help me, O Lord my God;
O save me according to thy mercy:
That they may know that this is thy hand;
That thou, Lord, hast done it.

Let them curse, but bless thou:
When they arise, they shall be ashamed, but thy servant shall rejoice.
Let mine adversaries be clothed with dishonour,
And let them cover themselves with their own shame as with a mantle.
I will give great thanks unto the Lord with my mouth;
Yea, I will praise him among the multitude.
For he shall stand at the right hand of the needy,
To save him from them that judge his soul.

CX

King and Priest

The Lord saith unto my lord,
"Sit thou at my right hand,
"Until I make thine enemies thy footstool."

The Lord shall stretch forth the rod of thy strength out of Zion:
Rule thou in the midst of thine enemies.
Thy people offer themselves willingly in the day of thy power:
On the mountains of holiness, from the womb of the morning, thy youth are to thee as the dew.

The Lord hath sworn, and will not repent,
"Thou art a priest for ever,
"After the order of Melchizedek."

The Lord at thy right hand shall strike through kings in the day of his wrath.
He shall judge among the nations — the places are full of dead bodies —
He shall strike through the head over a wide land:
He shall drink of the brook in the way, therefore shall he lift up his head.

cxi–cxviii

THE EGYPTIAN HALLEL

A VOTIVE ANTHEM

I

Prefatory Meditation

Hallelujah

A *I will give thanks unto the* LORD *with my whole heart,*
B *In the council of the upright, and in the congregation.*
C *The works of the* LORD *are great,*
D *Sought out of all them that have pleasure therein.*

E *His work is honour and majesty:*
F *And his righteousness endureth for ever.*
G *He hath made his wonderful works to be remembered:*
H *The* LORD *is gracious and full of compassion.*

J *He hath given meat unto them that fear him:*
K *He will ever be mindful of his covenant.*
L *He hath shewed his people the power of his works,*
M *In giving them the heritage of the nations.*

N *The works of his hands are truth and judgement;*
O *All his precepts are sure.*
P *They are established for ever and ever,*
R *They are done in truth and uprightness.*

S *He hath sent redemption unto his people;*
T *He hath commanded his covenant for ever:*
V *Holy and reverend is his name.*
W *The fear of the* LORD *is the beginning of wisdom;*
Y *A good understanding have all they that do thereafter:*
Z *His praise endureth for ever.*

⁂

Hallelujah

A *Blessed is the man that feareth the* LORD,
B *That delighteth greatly in his commandments.*
C *His seed shall be mighty upon earth:*
D *The generation of the upright shall be blessed.*

E *Wealth and riches are in his house:*
F *And his righteousness endureth for ever.*
G *Unto the upright there ariseth light in the darkness:*
H *He is gracious, and full of compassion, and righteous.*

J *Well is it with the man that dealeth graciously and lendeth;*
K *He shall maintain his cause in judgement.*

L *For he shall never be moved;*
M *The righteous shall be had in everlasting remembrance.*

N *He shall not be afraid of evil tidings:*
O *His heart is fixed, trusting in the* LORD.
P *His heart is established, he shall not be afraid,*
R *Until he see his desire upon his adversaries.*

S *He hath dispersed, he hath given to the needy;*
T *His righteousness endureth for ever:*
V *His horn shall be exalted with honour.*
W *The wicked shall see it, and be grieved;*
Y *He shall gnash with his teeth, and melt away:*
Z *The desire of the wicked shall perish.*

II

General Doxology

CHORUS OF PRIESTS

Hallelujah

Praise, O ye servants of the LORD,
Praise the name of the LORD.
Blessed be the name of the LORD
From this time forth and for evermore.
From the rising of the sun unto the going down of the same
The LORD's name is to be praised.

The LORD is high above all nations,
And his glory above the heavens.

CHORUS OF THE PEOPLE

Who is like unto the LORD our God, that hath his seat on high,
That humbleth himself to regard the heavens and the earth?
He raiseth up the poor out of the dust,
And lifteth up the needy from the dunghill;
That he may set him with princes,
Even with the princes of his people.
He maketh the barren woman to keep house,
And to be a joyful mother of children.

Hallelujah

III

Priests' Song of the Exodus

CHORUS

When Israel went forth out of Egypt,
The house of Jacob from a people of strange language;
Judah became his sanctuary,
Israel his dominion.

FIRST SEMICHORUS

The sea saw it, and fled;
Jordan was driven back.
The mountains skipped like rams,
The little hills like young sheep.

SECOND SEMICHORUS

What aileth thee, O thou sea, that thou fleest?
Thou Jordan, that thou turnest back?
Ye mountains, that ye skip like rams;
Ye little hills, like young sheep?

CHORUS

Tremble, thou earth, at the presence of the Lord,
At the presence of the God of Jacob;
Which turned the rock into a pool of water,
The flint into a fountain of waters.

IV

Doxology of Israel

CHORUS OF PRIESTS

Not unto us, O Lord, not unto us, but unto thy name give glory,
For thy mercy, and for thy truth's sake.

Wherefore should the nations say, Where is now their God?
But our God is in the heavens:
He hath done whatsoever he pleased.

Their idols are silver and gold, the work of men's hands.
They have mouths, but they speak not;
Eyes have they, but they see not;
They have ears, but they hear not;
Noses have they, but they smell not;

They have hands, but they handle not;
Feet have they, but they walk not;
Neither speak they through their throat.
They that make them shall be like unto them;
Yea, every one that trusteth in them.

THE PEOPLE

O Israel, trust thou in the LORD:
He is their help and their shield.

THE PRIESTS

O house of Aaron, trust ye in the LORD:
He is their help and their shield.

PRIESTS AND PEOPLE

Ye that fear the LORD, trust in the LORD:
He is their help and their shield.

THE PEOPLE

The Lord hath been mindful of us; he will bless us:
He will bless the house of Israel;
He will bless the house of Aaron.
He will bless them that fear the Lord,
Both small and great.

THE PRIESTS

The Lord increase you more and more,
You and your children.

THE PEOPLE

Blessed are ye of the Lord,
Which made heaven and earth.

PRIESTS AND PEOPLE

The heavens are the heavens of the Lord;
But the earth hath he given to the children of men.
The dead praise not the Lord,
Neither any that go down into silence;
But we will bless the Lord from this time forth and for evermore.

Hallelujah

V

Votive Song of the Worshipper: with Refrain

I love the Lord, because he hath heard my voice and my supplications.
Because he hath inclined his ear unto me,
Therefore will I call upon him as long as I live.

The cords of death compassed me,
And the pains of Sheol gat hold upon me:
I found trouble and sorrow.
Then called I upon the name of the Lord:
O Lord, I beseech thee, deliver my soul.
Gracious is the Lord, and righteous;
Yea, our God is merciful.

The Lord preserveth the simple:
I was brought low, and he saved me.
Return unto thy rest, O my soul;
For the Lord hath dealt bountifully with thee.
For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.
I will walk before the Lord in the land of the living.

I believe, for I will speak: I was greatly afflicted:
I said in my haste, All men are a lie.

What shall I render unto the LORD
  For all his benefits toward me?
I will take the cup of salvation,
  And call upon the name of the LORD.

I will pay my vows unto the LORD,
  Yea, in the presence of all his people.

Precious in the sight of the LORD is the death of his saints.
  O LORD, truly I am thy servant:
I am thy servant, the son of thine handmaid;
  Thou hast loosed my bonds.
I will offer to thee the sacrifice of thanksgiving,
  And will call upon the name of the LORD.

I will pay my vows unto the LORD,
  Yea, in the presence of all his people;
In the courts of the LORD'S house,
  In the midst of thee, O Jerusalem.

Hallelujah

VI

Doxology of the Nations

FULL CHORUS

O praise the LORD, all ye nations;
  Laud him, all ye peoples.
For his mercy is great toward us;
  And the truth of the LORD endureth for ever.

Hallelujah

VII

Processional Hymn

WORSHIPPER AND PEOPLE

O give thanks unto the LORD; for he is good:
  For his mercy endureth for ever.
Let Israel now say,
  That his mercy endureth for ever.
Let the house of Aaron now say,
  That his mercy endureth for ever.
Let them now that fear the LORD say,
  That his mercy endureth for ever.

WORSHIPPER

Out of my distress I called upon the LORD:
  The LORD answered me and set me in a large place.
The LORD is on my side; I will not fear:
  What can man do unto me?
The LORD is on my side among them that help me:
  Therefore shall I see my desire upon them that hate me.

CHORUS OF PEOPLE

It is better to trust in the LORD
  Than to put confidence in man.
It is better to trust in the LORD
  Than to put confidence in princes.

WORSHIPPER

All nations compassed me about —

CHORUS OF PEOPLE

  In the name of the LORD I will cut them off.

WORSHIPPER

They compassed me about;
Yea, they compassed me about:

CHORUS OF PEOPLE

  In the name of the LORD I will cut them off.

WORSHIPPER

They compassed me about like bees;
They are quenched as the fire of thorns:

CHORUS OF PEOPLE

In the name of the LORD I will cut them off.

WORSHIPPER

Thou didst thrust sore at me that I might fall:
But the LORD helped me.
The LORD is my strength and song;
And he is become my salvation.
The voice of rejoicing and salvation is in the tents of the righteous:
The right hand of the LORD doeth valiantly

CHORUS OF PEOPLE

The right hand of the LORD is exalted:
The right hand of the LORD doeth valiantly.

WORSHIPPER

I shall not die, but live,
And declare the works of the LORD.
The LORD hath chastened me sore:
But he hath not given me over unto death.
Open to me the gates of righteousness:
I will enter into them, I will give thanks unto the LORD.

The Temple gates open, and disclose the Priests awaiting the Procession

PRIESTS

This is the gate of the LORD;
  The righteous shall enter into it.

WORSHIPPER

I will give thanks unto thee, for thou hast answered me,
  And art become my salvation.
The stone which the builders rejected
  Is become the head of the corner.

CHORUS OF PEOPLE

This is the LORD'S doing;
  It is marvellous in our eyes.
This is the day which the LORD hath made;
  We will rejoice and be glad in it.
Save now, we beseech thee, O LORD:
  O LORD, we beseech thee, send now prosperity.

PRIESTS

Blessed be he that entereth in the name of the LORD:
  We have blessed you out of the house of the LORD.

FULL CHORUS

The LORD is God, and he hath given us light:
Bind the sacrifice with cords, even unto the horns of the altar.

WORSHIPPER

Thou art my God, and I will give thanks unto thee:
Thou art my God, I will exalt thee.

FULL CHORUS

O give thanks unto the LORD; for he is good:
For his mercy endureth for ever.

cxix

The LAW of the LORD

An Acrostic Meditation

A Blessed are they that are perfect in the way,
Who walk in the law of the LORD.
A Blessed are they that keep his testimonies,
That seek him with the whole heart.
A Yea, they do no unrighteousness;
They walk in his ways.
A Thou hast commanded us thy precepts,
That we should observe them diligently.
A Oh that my ways were established
To observe thy statutes!
A Then shall I not be ashamed,
When I have respect unto all thy commandments.
A I will give thanks unto thee with uprightness of heart,
When I learn thy righteous judgements.
A I will observe thy statutes:
O forsake me not utterly.

* * *

B Wherewithal shall a young man cleanse his way?
By taking heed thereto according to thy word.

B With my whole heart have I sought thee:
O let me not wander from thy commandments.
B Thy word have I laid up in mine heart,
That I might not sin against thee.
B Blessed art thou, O Lord:
Teach me thy statutes.
B With my lips have I declared
All the judgements of thy mouth.
B I have rejoiced in the way of thy testimonies,
As much as in all riches.
B I will meditate in thy precepts,
And have respect unto thy ways.
B I will delight myself in thy statutes:
I will not forget thy word.

*

C Deal bountifully with thy servant, that I may live;
So will I observe thy word.
C Open thou mine eyes, that I may behold
Wondrous things out of thy law.
C I am a sojourner in the earth:
Hide not thy commandments from me.
C My soul breaketh for the longing
That it hath unto thy judgements at all times.
C Thou hast rebuked the proud that are cursed,
Which do wander from thy commandments.

ℭ Take away from me reproach and contempt;
For I have kept thy testimonies.
ℭ Princes also sat and talked against me:
But thy servant did meditate in thy statutes.
ℭ Thy testimonies also are my delight
And my counsellors.

*

𝔇 My soul cleaveth unto the dust:
Quicken thou me according to thy word.
𝔇 I declared my ways, and thou answeredst me:
Teach me thy statutes.
𝔇 Make me to understand the way of thy precepts:
So shall I meditate of thy wondrous works.
𝔇 My soul melteth for heaviness:
Strengthen thou me according unto thy word.
𝔇 Remove from me the way of falsehood:
And grant me thy law graciously.
𝔇 I have chosen the way of faithfulness:
Thy judgements have I set before me.
𝔇 I cleave unto thy testimonies:
O Lord, put me not to shame.
𝔇 I will run the way of thy commandments,
When thou shalt enlarge my heart.

*

E Teach me, O Lord, the way of thy statutes;
And I shall keep it unto the end.
E Give me understanding, and I shall keep thy law;
Yea, I shall observe it with my whole heart.
E Make me to go in the path of thy commandments;
For therein do I delight.
E Incline my heart unto thy testimonies,
And not to covetousness.
E Turn away mine eyes from beholding vanity,
And quicken me in thy ways.
E Confirm thy word unto thy servant,
Which belongeth unto the fear of thee.
E Turn away my reproach whereof I am afraid;
For thy judgements are good.
E Behold, I have longed after thy precepts:
Quicken me in thy righteousness.

*

F Let thy mercies also come unto me, O Lord,
Even thy salvation, according to thy word.
F So shall I have an answer for him that reproacheth me;
For I trust in thy word.
F And take not the word of truth utterly out of my mouth;
For I have hoped in thy judgements.
F So shall I observe thy law continually
For ever and ever.

𝔉 And I will walk at liberty;
For I have sought thy precepts.
𝔉 I will also speak of thy testimonies before kings,
And will not be ashamed.
𝔉 And I will delight myself in thy commandments,
Which I have loved.
𝔉 I will lift up my hands also unto thy commandments, which
I have loved;
And I will meditate in thy statutes.

*

𝔊 Remember the word unto thy servant,
Because thou hast made me to hope.
𝔊 This is my comfort in my affliction:
For thy word hath quickened me.
𝔊 The proud have had me greatly in derision:
Yet have I not swerved from thy law.
𝔊 I have remembered thy judgements of old, O LORD,
And have comforted myself.
𝔊 Hot indignation hath taken hold upon me,
Because of the wicked that forsake thy law.
𝔊 Thy statutes have been my songs
In the house of my pilgrimage.
𝔊 I have remembered thy name, O LORD, in the night,
And have observed thy law.
𝔊 This I have had,
Because I kept thy precepts.

*

ℌ The Lord is my portion:
I have said that I would observe thy words.
ℌ I intreated thy favour with my whole heart:
Be merciful unto me according to thy word.
ℌ I thought on my ways,
And turned my feet unto thy testimonies.
ℌ I made haste, and delayed not,
To observe thy commandments.
ℌ The cords of the wicked have wrapped me round;
But I have not forgotten thy law.
ℌ At midnight I will rise to give thanks unto thee
Because of thy righteous judgements.
ℌ I am a companion of all them that fear thee,
And of them that observe thy precepts.
ℌ The earth, O Lord, is full of thy mercy:
Teach me thy statutes.

*

𝔗 Thou hast dealt well with thy servant,
O Lord, according unto thy word.
𝔗 Teach me good judgement and knowledge;
For I have believed in thy commandments.
𝔗 Before I was afflicted I went astray;
But now I observe thy word.
𝔗 Thou art good, and doest good;
Teach me thy statutes.

𝔍 The proud have forged a lie against me:
With my whole heart will I keep thy precepts.
𝔍 Their heart is as fat as grease;
But I delight in thy law.
𝔍 It is good for me that I have been afflicted;
That I might learn thy statutes.
𝔍 The law of thy mouth is better unto me
Than thousands of gold and silver.

*

𝔎 Thy hands have made me and fashioned me:
Give me understanding, that I may learn thy commandments.
𝔎 They that fear thee shall see me and be glad;
Because I have hoped in thy word.
𝔎 I know, O Lord, that thy judgements are righteous,
And that in faithfulness thou hast afflicted me.
𝔎 Let, I pray thee, thy lovingkindness be for my comfort,
According to thy word unto thy servant.
𝔎 Let thy tender mercies come unto me, that I may live:
For thy law is my delight.
𝔎 Let the proud be ashamed; for they have overthrown me wrongfully:
But I will meditate in thy precepts.
𝔎 Let those that fear thee turn unto me,
And they shall know thy testimonies.

K Let my heart be perfect in thy statutes;
That I be not ashamed.

*

L My soul fainteth for thy salvation:
But I hope in thy word.
L Mine eyes fail for thy word,
While I say, When wilt thou comfort me?
L For I am become like a bottle in the smoke;
Yet do I not forget thy statutes.
L How many are the days of thy servant?
When wilt thou execute judgement on them that persecute me?
L The proud have digged pits for me,
Who are not after thy law.
L All thy commandments are faithful:
They persecute me wrongfully; help thou me.
L They had almost consumed me upon earth;
But I forsook not thy precepts.
L Quicken me after thy lovingkindness;
So shall I observe the testimony of thy mouth.

*

M For ever, O Lord,
Thy word is settled in heaven.

M Thy faithfulness is unto all generations:
Thou hast established the earth, and it abideth.
M They abide this day according to thine ordinances;
For all things are thy servants.
M Unless thy law had been my delight,
I should then have perished in mine affliction.
M I will never forget thy precepts;
For with them thou hast quickened me.
M I am thine, save me;
For I have sought thy precepts.
M The wicked have waited for me to destroy me;
But I will consider thy testimonies.
M I have seen an end of all perfection;
But thy commandment is exceeding broad.

*

N Oh how love I thy law!
It is my meditation all the day.
N Thy commandments make me wiser than mine enemies;
For they are ever with me.
N I have more understanding than all my teachers;
For thy testimonies are my meditation.
N I understand more than the aged,
Because I have kept thy precepts.
N I have refrained my feet from every evil way,
That I might observe thy word.

N I have not turned aside from thy judgements;
For thou hast taught me.
N How sweet are thy words unto my taste!
Yea, sweeter than honey to my mouth!
N Through thy precepts I get understanding:
Therefore I hate every false way.

*

O Thy word is a lamp unto my feet,
And light unto my path.
O I have sworn, and have confirmed it,
That I will observe thy righteous judgements.
O I am afflicted very much:
Quicken me, O LORD, according unto thy word.
O Accept, I beseech thee, the freewill offerings of my mouth, O LORD,
And teach me thy judgements.
O My soul is continually in my hand;
Yet do I not forget thy law.
O The wicked have laid a snare for me;
Yet went I not astray from thy precepts.
O Thy testimonies have I taken as an heritage for ever;
For they are the rejoicing of my heart.
O I have inclined mine heart to perform thy statutes,
For ever, even unto the end.

*

𝔓 I hate them that are of a double mind;
But thy law do I love.
𝔓 Thou art my hiding place and my shield:
I hope in thy word.
𝔓 Depart from me, ye evil-doers;
That I may keep the commandments of my God.
𝔓 Uphold me according unto thy word, that I may live;
And let me not be ashamed of my hope.
𝔓 Hold thou me up, and I shall be safe,
And shall have respect unto thy statutes continually.
𝔓 Thou hast set at nought all them that err from thy statutes;
For their deceit is falsehood.
𝔓 Thou puttest away all the wicked of the earth like dross:
Therefore I love thy testimonies.
𝔓 My flesh trembleth for fear of thee;
And I am afraid of thy judgements.

*

ℜ I have done judgement and justice:
Leave me not to mine oppressors;
ℜ Be surety for thy servant for good,
Let not the proud oppress me.
ℜ Mine eyes fail for thy salvation,
And for thy righteous word.
ℜ Deal with thy servant according unto thy mercy,
And teach me thy statutes.

R I am thy servant, give me understanding;
That I may know thy testimonies.
R It is time for the LORD to work;
For they have made void thy law.
R Therefore I love thy commandments
Above gold, yea, above fine gold.
R Therefore I esteem all thy precepts concerning all things
to be right;
And I hate every false way.

*

S Thy testimonies are wonderful:
Therefore doth my soul keep them.
S The opening of thy words giveth light;
It giveth understanding unto the simple.
S I opened wide my mouth, and panted;
For I longed for thy commandments.
S Turn thee unto me, and have mercy upon me,
As thou usest to do unto those that love thy name.
S Order my footsteps in thy word;
And let not any iniquity have dominion over me.
S Redeem me from the oppression of man:
So will I observe thy precepts.
S Make thy face to shine upon thy servant;
And teach me thy statutes.
S Mine eyes run down with rivers of water,
Because they observe not thy law.

*

𝔗 Righteous art thou, O Lord,
And upright are thy judgements.
𝔗 Thou hast commanded thy testimonies in righteousness
And very faithfulness.
𝔗 My zeal hath consumed me,
Because mine adversaries have forgotten thy words.
𝔗 Thy word is very pure;
Therefore thy servant loveth it.
𝔗 I am small and despised:
Yet do not I forget thy precepts.
𝔗 Thy righteousness is an everlasting righteousness,
And thy law is truth.
𝔗 Trouble and anguish have taken hold on me:
Yet thy commandments are my delight.
𝔗 Thy testimonies are righteous for ever:
Give me understanding, and I shall live.

*

𝔔 I have called with my whole heart; answer me, O Lord:
I will keep thy statutes.
𝔔 I have called unto thee; save me,
And I shall observe thy testimonies.
𝔔 I prevented the dawning of the morning, and cried:
I hoped in thy words.

𝔙 Mine eyes prevented the night watches,
That I might meditate in thy word.
𝔙 Hear my voice according unto thy lovingkindness:
Quicken me, O Lord, according to thy judgements.
𝔙 They draw nigh that follow after wickedness;
They are far from thy law.
𝔙 Thou art nigh, O Lord;
And all thy commandments are truth.
𝔙 Of old have I known from thy testimonies,
That thou hast founded them for ever.

*

𝔚 Consider mine affliction, and deliver me;
For I do not forget thy law.
𝔚 Plead thou my cause, and redeem me:
Quicken me according to thy word.
𝔚 Salvation is far from the wicked;
For they seek not thy statutes.
𝔚 Great are thy tender mercies, O Lord:
Quicken me according to thy judgements.
𝔚 Many are my persecutors and mine adversaries;
Yet have I not swerved from thy testimonies.
𝔚 I beheld the treacherous dealers, and was grieved;
Because they observe not thy word.
𝔚 Consider how I love thy precepts;
Quicken me, O Lord, according to thy lovingkindness.

W The sum of thy word is truth;
And every one of thy righteous judgements endureth for ever.

*

Y Princes have persecuted me without a cause;
But my heart standeth in awe of thy words.
Y I rejoice at thy word,
As one that findeth great spoil.
Y I hate and abhor falsehood;
But thy law do I love.
Y Seven times a day do I praise thee,
Because of thy righteous judgements.
Y Great peace have they which love thy law;
And they have none occasion of stumbling.
Y I have hoped for thy salvation, O LORD,
And have done thy commandments.
Y My soul hath observed thy testimonies;
And I love them exceedingly.
Y I have observed thy precepts and thy testimonies;
For all my ways are before thee.

*

Z Let my cry come near before thee, O LORD:
Give me understanding according to thy word.
Z Let my supplication come before thee:
Deliver me according to thy word.

ℨ Let my lips utter praise;
For thou teachest me thy statutes.
ℨ Let my tongue sing of thy word;
For all thy commandments are righteousness.
ℨ Let thine hand be ready to help me;
For I have chosen thy precepts.
ℨ I have longed for thy salvation, O Lord;
And thy law is my delight.
ℨ Let my soul live, and it shall praise thee;
And let thy judgements help me.
ℨ I have gone astray like a lost sheep; seek thy servant;
For I do not forget thy commandments.

CXX–CXXXIV

The Songs of Ascents

or

Hymn Book of the Pilgrims

CXX

The Exile's Cry

In my distress I cried unto the Lord,
(And he answered me.)
Deliver my soul, O Lord, from lying lips,
And from a deceitful tongue.

What shall be given unto thee,
And what shall be done more unto thee, thou deceitful tongue?
It is as the sharp arrows of the mighty man,
With coals of broom.

Woe is me, that I sojourn in Meshech,
That I dwell among the tents of Kedar!
My soul hath long had her dwelling with him that hateth peace:
I am for peace: but when I speak, they are for war.

cxxi

The LORD Thy Keeper

I will lift up mine eyes unto the mountains:
From whence shall my help come?
My help cometh from the LORD,
Which made heaven and earth.

He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Shall neither slumber nor sleep.

The LORD is thy keeper:
The LORD is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.

The LORD shall keep thee from all evil;
He shall keep thy soul.
The LORD shall keep thy going out and thy coming in,
From this time forth and for evermore.

cxxii

Salutation to Jerusalem

I was glad when they said unto me,
Let us go unto the house of the LORD.
Our feet are standing within thy gates, O Jerusalem;
Jerusalem, that art builded as a city that is compact together:

Whither the tribes go up, even the tribes of the LORD,
For a testimony unto Israel, to give thanks unto the name of the LORD.
For there are set thrones for judgement,
The thrones of the house of David.

Pray for the peace of Jerusalem:
They shall prosper that love thee.
Peace be within thy walls,
And prosperity within thy palaces.

For my brethren and companions' sakes,
I will now say, Peace be within thee.
For the sake of the house of the LORD our God
I will seek thy good.

cxxiii

A Prayer of the Despised

Unto thee do I lift up mine eyes, O thou that sittest in the
heavens.
Behold, as the eyes of servants look unto the hand of their
master,
As the eyes of a maiden unto the hand of her mistress;
So our eyes look unto the LORD our God until he have
mercy upon us.

Have mercy upon us, O LORD, have mercy upon us:
For we are exceedingly filled with contempt.
Our soul is exceedingly filled with the scorning of those
that are at ease,
And with the contempt of the proud.

cxxiv

The Exile's Song of Deliverance

If it had not been the LORD who was on our side,
(*Let Israel now say*)
If it had not been the LORD who was on our side,
When men rose up against us:

Then they had swallowed us up alive,
When their wrath was kindled against us:
Then the waters had overwhelmed us,
The stream had gone over our soul:
Then the proud waters had gone over our soul.

Blessed be the LORD,
Who hath not given us as a prey to their teeth.
Our soul is escaped as a bird out of the snare of the fowlers:
The snare is broken, and we are escaped.
Our help is in the name of the LORD,
Who made heaven and earth.

CXXV

Mount Zion: A Pilgrim Song

They that trust in the LORD are as mount Zion,
Which cannot be moved,
But abideth for ever.
As the mountains are round about Jerusalem,
So the LORD is round about his people,
From this time forth and for evermore.

For the sceptre of wickedness shall not rest upon the lot of the righteous;
That the righteous put not forth their hands unto iniquity.

Do good, O Lord, unto those that be good,
And to them that are upright in their hearts.
But as for such as turn aside unto their crooked ways,
The Lord shall lead them forth with the workers of iniquity.
Peace be upon Israel.

cxxvi

Seedtime and Harvest: A Song of Deliverance

When the Lord turned again the captivity of Zion,
We were like unto them that dream.
Then was our mouth filled with laughter,
And our tongue with singing:
Then said they among the nations,
The Lord hath done great things for them.
The Lord hath done great things for us;
Whereof we are glad.

Turn again our captivity, O Lord,
As the streams in the south.
They that sow in tears
Shall reap in joy.
Though he goeth on his way weeping,
Bearing forth the seed;
He shall come again with joy,
Bringing his sheaves with him.

cxxvii

Toil and Home: A Family Song

Except the Lord build the house,
They labour in vain that build it:
Except the Lord keep the city,
The watchman waketh but in vain.

It is vain for you that ye rise up early,
And so late take rest,
And eat the bread of toil.

So he giveth unto his beloved sleep.
Lo, children are an heritage of the Lord:
The fruit of the womb is his reward.

As arrows in the hand of a mighty man,
So are the children of youth.
Happy is the man that hath his quiver full of them:
They shall not be ashamed, when they speak with their enemies in the gate.

cxxviii

Home Life: A Family Song

Blessed is every one that feareth the Lord,
That walketh in his ways.
For thou shalt eat the labour of thine hands:
Happy shalt thou be, and it shall be well with thee.

Thy wife shall be as a fruitful vine,
In the innermost parts of thine house:
Thy children like olive plants,
Round about thy table.

Behold, that thus shall the man be blessed that feareth the Lord:
The Lord shall bless thee out of Zion,
And thou shalt see the good of Jerusalem all the days of thy life;
Yea, thou shalt see thy children's children.

Peace be upon Israel.

cxxix

Litany of Afflicted Israel

Many a time have they afflicted me from my youth up,
(Let Israel now say)
    Many a time have they afflicted me from my youth up:
    Yet they have not prevailed against me.

The plowers plowed upon my back;
They made long their furrows.
    The Lord is righteous:
    He hath cut asunder the cords of the wicked.

Let them be ashamed and turned backward,
All they that hate Zion.
    Let them be as the grass upon the housetops,
    Which withereth afore it groweth up:

Wherewith the reaper filleth not his hand,
Nor he that bindeth sheaves his bosom.
    Neither do they which go by say, 'The blessing of the Lord be upon you;
    'We bless you in the name of the Lord.'

CXXX

A Cry out of the Depths

Out of the depths have I cried unto thee, O LORD.
Lord, hear my voice:
Let thine ears be attentive to the voice of my supplications.

If thou, LORD, shouldest mark iniquities,
O Lord, who shall stand?
But there is forgiveness with thee, that thou mayest be feared.

I wait for the LORD,
My soul doth wait,
And in his word do I hope.

My soul looketh for the Lord,
More than watchmen look for the morning;
Yea, more than watchmen for the morning.

⁂

O Israel, hope in the LORD;
For with the LORD there is mercy,
And with him is plenteous redemption:
And he shall redeem Israel from all his iniquities.

cxxxi

The Quiet Soul

Lord, my heart is not haughty, nor mine eyes lofty;
Neither do I exercise myself in great matters,
Or in things too wonderful for me.

Surely I have stilled and quieted my soul;
Like a weaned child with his mother,
My soul is with me like a weaned child.

*

O Israel, hope in the Lord
From this time forth and for evermore.

cxxxii

Dedication Hymn

I

For the Tabernacle of David

Lord, remember for David all his affliction:
How he sware unto the Lord,
And vowed unto the Mighty One of Jacob:

Surely I will not come into the tabernacle of my house,
nor go up into my bed;
I will not give sleep to mine eyes, or slumber to mine
eyelids;
Until I find out a place for the Lord,
A tabernacle for the Mighty One of Jacob.

Lo, we heard of it in Ephrathah:
We found it in the field of the wood.
We will go into his tabernacles;
We will worship at his footstool.

Arise, O Lord, into thy resting place;
Thou, and the ark of thy strength.
Let thy priests be clothed with righteousness;
And let thy saints shout for joy.

II

For the Temple of Solomon

For thy servant David's sake turn not away the face of
thine anointed.
The Lord hath sworn unto David in truth;
He will not turn from it:

Of the fruit of thy body will I set upon thy throne.
If thy children will keep my covenant

And my testimony that I shall teach them,
Their children also shall sit upon thy throne for evermore.

For the LORD hath chosen Zion;
He hath desired it for his habitation.
This is my resting place for ever:
Here will I dwell; for I have desired it.

I will abundantly bless her provision:
I will satisfy her poor with bread.
Her priests also will I clothe with salvation:
And her saints shall shout aloud for joy.

There will I make the horn of David to bud:
I have ordained a lamp for mine anointed.
His enemies will I clothe with shame:
But upon himself shall his crown flourish.

cxxxiii

A Song of Unity

Behold, how good and how pleasant it is
For brethren to dwell together in unity!

It is like the precious oil upon the head,
That ran down upon the beard, even Aaron's beard;
That came down upon the skirt of his garments;

Like the dew of Hermon that cometh down upon the mountains of Zion:
For there the Lord commanded the blessing,
Even life for evermore.

cxxxiv

Benediction of the Night Watch

THE CONGREGATION (*retiring*)

Behold, bless ye the Lord, all ye servants of the Lord,
Which by night stand in the house of the Lord:
Lift up your hands to the sanctuary,
And bless ye the Lord.

THE NIGHT WATCH

The Lord bless thee out of Zion;
Even he that made heaven and earth.

CXXXV

A Festal Hallelujah

CHORUS

Hallelujah

Praise ye the name of the LORD;
Praise him, O ye servants of the LORD:
Ye that stand in the house of the LORD,
In the courts of the house of our God.

Praise ye the LORD; for the LORD is good:
Sing praises unto his name; for it is pleasant.
For the LORD hath chosen Jacob unto himself,
And Israel for his peculiar treasure.

For I know that the LORD is great,
And that our Lord is above all gods.
Whatsoever the LORD pleased, that hath he done,
In heaven and in earth, in the seas and in all deeps.

FIRST SEMICHORUS

He causeth the vapours to ascend from the ends of
the earth;
He maketh lightnings for the rain;
He bringeth forth the wind out of his treasuries.

SECOND SEMICHORUS

Who smote the firstborn of Egypt, both of man and beast;
He sent signs and wonders into the midst of thee, O Egypt,
Upon Pharaoh, and upon all his servants.

FIRST SEMICHORUS

Who smote many nations, and slew mighty kings;
Sihon king of the Amorites,
And Og king of Bashan,

SECOND SEMICHORUS

And all the kingdoms of Canaan:
And gave their land for an heritage,
An heritage unto Israel his people.

CHORUS

Thy name, O Lord, endureth for ever;
Thy memorial, O Lord, throughout all generations.
For the Lord shall judge his people,
And repent himself concerning his servants.

The idols of the nations are silver and gold,
The work of men's hands.

They have mouths, but they speak not;
Eyes have they, but they see not;

They have ears, but they hear not;
Neither is there any breath in their mouths.
They that make them shall be like unto them;
Yea, every one that trusteth in them.

FIRST SEMICHORUS

O house of Israel, bless ye the LORD:

SECOND SEMICHORUS

O house of Aaron, bless ye the LORD:

FIRST SEMICHORUS

O house of Levi, bless ye the LORD:

SECOND SEMICHORUS

Ye that fear the LORD, bless ye the LORD.

CHORUS

Blessed be the LORD out of Zion,
Who dwelleth at Jerusalem.

Hallelujah

cxxxvi

National Hymn of the Wilderness

I

SOLO

O give thanks unto the LORD; for he is good:

CHORUS

For his mercy endureth for ever.

SOLO

O give thanks unto the God of gods:

CHORUS

For his mercy endureth for ever.

SOLO

O give thanks unto the Lord of lords:

CHORUS

For his mercy endureth for ever.

SOLO

To him who alone doeth great wonders:

CHORUS

For his mercy endureth for ever.

2

SOLO

To him that by understanding made the heavens:

CHORUS

For his mercy endureth for ever.

SOLO

To him that spread forth the earth above the waters:

CHORUS

For his mercy endureth for ever.

SOLO

To him that made great lights:

CHORUS

For his mercy endureth for ever:

SOLO

The sun to rule by day:

CHORUS

For his mercy endureth for ever:

SOLO

The moon and stars to rule by night:

CHORUS

For his mercy endureth for ever.

3

SOLO

To him that smote Egypt in their firstborn:

CHORUS

For his mercy endureth for ever:

SOLO

And brought out Israel from among them:

CHORUS

For his mercy endureth for ever:

SOLO

With a strong hand, and with a stretched out arm:

CHORUS

For his mercy endureth for ever.

SOLO

To him which divided the Red Sea in sunder:

CHORUS

For his mercy endureth for ever:

SOLO

And made Israel to pass through the midst of it:

CHORUS

For his mercy endureth for ever:

SOLO

But overthrew Pharaoh and his host in the Red Sea:

CHORUS

For his mercy endureth for ever.

4

SOLO

To him which led his people through the wilderness:

CHORUS

For his mercy endureth for ever.

SOLO

To him which smote great kings:

CHORUS

For his mercy endureth for ever:

SOLO

And slew famous kings:

CHORUS

For his mercy endureth for ever:

SOLO

Sihon king of the Amorites:

CHORUS

For his mercy endureth for ever:

SOLO

And Og king of Bashan:

CHORUS

For his mercy endureth for ever:

SOLO

And gave their land for an heritage:

CHORUS

For his mercy endureth for ever:

SOLO

Even an heritage unto Israel his servant:

CHORUS

For his mercy endureth for ever.

5

SOLO

Who remembered us in our low estate:

CHORUS

For his mercy endureth for ever:

SOLO

And hath delivered us from our adversaries:

CHORUS

For his mercy endureth for ever.

SOLO

He giveth food to all flesh:

CHORUS

For his mercy endureth for ever.

SOLO

O give thanks unto the God of heaven:

CHORUS

For his mercy endureth for ever.

cxxxvii

Babylon and Jerusalem

An Elegy

I

By the rivers of Babylon
There we sat down, yea, we wept,
When we remembered Zion.
Upon the willows in the midst thereof
We hanged up our harps.

For there they that led us captive required of us songs,
And they that wasted us required of us mirth:
    ‘Sing us one of the songs of Zion.’
How shall we sing the LORD’s song
In a strange land?

2

If I forget thee, O Jerusalem,
Let my right hand forget her cunning;
    Let my tongue cleave to the roof of my mouth,
    If I remember thee not;
    If I prefer not Jerusalem above my chief joy.

Remember, O LORD, against the children of Edom the day of Jerusalem;
Who said, Rase it, rase it, even to the foundation thereof.
    O daughter of Babylon, that art to be destroyed,
    Happy shall he be, that rewardeth thee as thou hast served us;
    Happy shall he be, that taketh and dasheth thy little ones against the rock.

cxxxviii

A Song of Thanksgiving

I will give thee thanks with my whole heart:
  Before the gods will I sing praises unto thee.
I will worship toward thy holy temple,
  And give thanks unto thy name for thy lovingkindness and for thy truth.

For thou hast magnified thy word above all thy name.
In the day that I called thou answeredst me,
Thou didst encourage me with strength in my soul.

All the kings of the earth shall give thee thanks, O Lord,
For they have heard the words of thy mouth;
Yea, they shall sing of the ways of the Lord.

For great is the glory of the Lord:
For though the Lord be high, yet hath he respect unto the lowly;
But the haughty he knoweth from afar.

Though I walk in the midst of trouble, thou wilt revive me;
Thou shalt stretch forth thine hand against the wrath of mine enemies,
And thy right hand shall save me.

The LORD will perfect that which concerneth me:
Thy mercy, O LORD, endureth for ever;
Forsake not the works of thine own hands.

CXXXIX

The Searcher of Hearts is thy Maker

O LORD, thou hast searched me, and known me.
  Thou knowest my downsitting and mine uprising,
  Thou understandest my thought afar off.
Thou searchest out my path and my lying down,
  And art acquainted with all my ways.
For there is not a word in my tongue,
  But, lo, O LORD, thou knowest it altogether.
Thou hast beset me behind and before,
  And laid thine hand upon me.
Such knowledge is too wonderful for me;
  It is high, I cannot attain unto it.
Whither shall I go from thy spirit?
  Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
  If I make my bed in Sheol, behold, thou art there.
If I take the wings of the morning,
  And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
  And thy right hand shall hold me.

If I say, Surely the darkness shall overwhelm me,
And the light about me shall be night;
Even the darkness hideth not from thee,
But the night shineth as the day:
The darkness and the light are both alike to thee.
For thou hast possessed my reins:
Thou hast covered me in my mother's womb.

I will give thanks unto thee; for I am fearfully and wonderfully made:
Wonderful are thy works;
And that my soul knoweth right well.
My frame was not hidden from thee,
When I was made in secret,
And curiously wrought in the lowest parts of the earth.
Thine eyes did see mine unperfect substance,
And in thy book were all my members written,
Which day by day were fashioned,
When as yet there was none of them.
How precious also are thy thoughts unto me, O God!
How great is the sum of them!
If I should count them, they are more in number than the sand:
When I awake, I am still with thee.
Surely thou wilt slay the wicked, O God:
Depart from me therefore, ye bloodthirsty men.

For they speak against thee wickedly,
    And thine enemies take thy name in vain.
Do not I hate them, O LORD, that hate thee?
    And am not I grieved with those that rise up against
        thee?
I hate them with perfect hatred:
    I count them mine enemies.
Search me, O God, and know my heart:
    Try me, and know my thoughts:
And see if there be any way of wickedness in me,
    And lead me in the way everlasting.

cxl

A Cry for Deliverance from the Wicked

Deliver me, O LORD, from the evil man;
Preserve me from the violent man:

Which imagine mischiefs in their heart;
Continually do they gather themselves together for war.
    They have sharpened their tongue like a serpent;
    Adders' poison is under their lips.

Keep me, O LORD, from the hands of the wicked;
Preserve me from the violent man:

Who have purposed to thrust aside my steps.
The proud have hid a snare for me, and cords;
    They have spread a net by the way side;
    They have set gins for me.

I said unto the Lord, Thou art my God:
Give ear unto the voice of my supplications, O Lord.
    O God the Lord, the strength of my salvation,
    Thou hast covered my head in the day of battle.

Grant not, O Lord, the desires of the wicked;
Further not his evil device; lest they exalt themselves.
    As for the head of those that compass me about,
    Let the mischief of their own lips cover them.

Let burning coals fall upon them:
Let them be cast into the fire; into deep pits, that they rise not up again.
    An evil speaker shall not be established in the earth:
    Evil shall hunt the violent man to overthrow him.

I know that the Lord will maintain the cause of the afflicted,
And the right of the needy.
    Surely the righteous shall give thanks unto thy name:
    The upright shall dwell in thy presence.

cxli

Consecration to the Cause of the Righteous

Lord, I have called upon thee; make haste unto me:
  Give ear unto my voice, when I call unto thee.
Let my prayer be set forth as incense before thee;
  The lifting up of my hands as the evening sacrifice.

Set a watch, O Lord, before my mouth;
Keep the door of my lips;
Incline not my heart to any evil thing:

To be occupied in deeds of wickedness
With men that work iniquity:
And let me not eat of their dainties.

Let the righteous smite me, it shall be a kindness;
And let him reprove me, it shall be as oil upon the head;
Let not my head refuse it:

For even in their calamities shall my prayer continue —
  Their judges are thrown down by the sides of the rock —
And they shall hear my words;
For they are sweet: —
  As when one ploweth and cleaveth the earth,
  Their bones are scattered at the grave's mouth.

For mine eyes are unto thee, O God the Lord:
In thee do I put my trust;
Leave not my soul destitute.

Keep me from the snare which they have laid for me,
And from the gins of the workers of iniquity.
Let the wicked fall into their own nets, whilst that I withal escape.

cxlii

Presence of God in Trouble

I cry with my voice unto the Lord;
With my voice unto the Lord do I make supplication.
I pour out my complaint before him;
I shew before him my trouble.
  When my spirit was overwhelmed within me,
  Thou knewest my path.

In the way wherein I walk have they hidden a snare for me.
Look on my right hand, and see; for there is no man that knoweth me:
Refuge hath failed me;
No man careth for my soul.

I cried unto thee, O Lord; I said, Thou art my refuge,
My portion in the land of the living.

Attend unto my cry; for I am brought very low:
Deliver me from my persecutors; for they are stronger than I.
Bring my soul out of prison,
That I may give thanks unto thy name.
The righteous shall compass me about;
For thou shalt deal bountifully with me.

cxliii

A Prayer of Distress

Hear my prayer, O Lord; give ear to my supplications:
In thy faithfulness answer me, and in thy righteousness.
And enter not into judgement with thy servant;
For in thy sight shall no man living be justified.

For the enemy hath persecuted my soul, he hath smitten my life down to the ground:
He hath made me to dwell in dark places, as those that have been long dead.
Therefore is my spirit overwhelmed within me;
My heart within me is desolate.

I remember the days of old; I meditate on all thy doings:
I muse on the works of thy hands; I spread forth my hands unto thee:
My soul thirsteth after thee, as a weary land.
Make haste to answer me, O LORD; my spirit faileth.

Hide not thy face from me;
Lest I become like them that go down into the pit.
Cause me to hear thy lovingkindness in the morning;
For in thee do I trust.

Cause me to know the way wherein I should walk;
For I lift up my soul unto thee.
Deliver me, O LORD, from mine enemies:
I flee unto thee to hide me.

Teach me to do thy will;
For thou art my God:
Let thy good spirit lead me in the land of uprightness;
Quicken me, O LORD, for thy name's sake.

In thy righteousness bring my soul out of trouble:
And in thy lovingkindness cut off mine enemies,
And destroy all them that afflict my soul;
For I am thy servant.

cxliv

An Anthem of Deliverance

Blessed be the LORD my rock,
Which teacheth my hands to war, and my fingers to fight:

My lovingkindness, and my fortress,
My high tower, and my deliverer;
My shield, and he in whom I trust;
Who subdueth my people under me.

'LORD, what is man, that thou takest knowledge of him?
'Or the son of man, that thou makest account of him?
'Man is like to vanity: his days are as a shadow that passeth away.

'Bow thy heavens, O LORD, and come down:
'Touch the mountains, and they shall smoke.
'Cast forth lightning, and scatter them;

'Send out thine arrows, and discomfit them.
'Stretch forth thine hand from above;
'*Rescue me, and deliver me out of great waters,*

'Out of the hand of strangers;
'Whose mouth speaketh vanity,
'And their right hand is a right hand of falsehood.'

I will sing a new song unto thee, O God:
Upon a psaltery of ten strings will I sing praises unto thee.
It is he that giveth salvation unto kings:
Who rescueth David his servant from the hurtful sword.

'Rescue me, and deliver me out of the hand of strangers,
'Whose mouth speaketh vanity,
'And their right hand is a right hand of falsehood.'

When our sons shall be as plants grown up in their youth;
And our daughters as corner stones hewn after the fashion of a palace;
When our garners are full, affording all manner of store;
And our sheep bring forth thousands and ten thousands in our fields;

When our oxen are well laden;
When there is no breaking in, and no going forth, and no outcry in our streets;
Happy is the people, that is in such a case:
Yea, happy is the people, whose God is the LORD.

cxlv–cl

HALLELUJAH

A FESTAL ANTHEM

Prefatory Meditation

A *I will extol thee, my God, O King;*
And I will bless thy name for ever and ever.
B *Every day will I bless thee;*
And I will praise thy name for ever and ever.
C *Great is the* LORD, *and highly to be praised;*
And his greatness is unsearchable.
D *One generation shall laud thy works to another,*
And shall declare thy mighty acts.
E *Of the glorious majesty of thine honour,*
And of thy wondrous works, will I meditate.
F *And men shall speak of the might of thy terrible acts;*
And I will declare thy greatness.
G *They shall utter the memory of thy great goodness,*
And shall sing of thy righteousness.
H *The* LORD *is gracious, and full of compassion;*
Slow to anger, and of great mercy.
J *The* LORD *is good to all;*
And his tender mercies are over all his works.

K *All thy works shall give thanks unto thee, O* LORD*;*
And thy saints shall bless thee.
L *They shall speak of the glory of thy kingdom,*
And talk of thy power;
M *To make known to the sons of men his mighty acts,*
And the glory of the majesty of his kingdom.
N *Thy kingdom is an everlasting kingdom,*
And thy dominion endureth throughout all generations.
P *The* LORD *upholdeth all that fall,*
And raiseth up all those that be bowed down.
R *The eyes of all wait upon thee;*
And thou givest them their meat in due season.
S *Thou openest thine hand,*
And satisfiest the desire of every living thing.
T *The* LORD *is righteous in all his ways,*
And gracious in all his works.
V *The* LORD *is nigh unto all them that call upon him,*
To all that call upon him in truth.
W *He will fulfil the desire of them that fear him;*
He also will hear their cry, and will save them.
Y *The* LORD *preserveth all them that love him;*
But all the wicked will he destroy.
Z *My mouth shall speak the praise of the* LORD*;*
And let all flesh bless his holy name for ever and ever.

Hallelujah

FIRST CHORUS

Praise the LORD, O my soul.
While I live will I praise the LORD:
I will sing praises unto my God while I have any being.

SECOND CHORUS

Put not your trust in princes,
Nor in the son of man, in whom there is no help.
His breath goeth forth, he returneth to his earth;
In that very day his thoughts perish.

Happy is he that hath the God of Jacob for his help,
Whose hope is in the LORD his God:
Which made heaven and earth,
The sea, and all that in them is;

Which keepeth truth for ever;
Which executeth judgement for the oppressed;
Which giveth food to the hungry:
The LORD looseth the prisoners;

The LORD openeth the eyes of the blind;
The LORD raiseth up them that are bowed down;
The LORD loveth the righteous;
The LORD preserveth the strangers;

He upholdeth the fatherless and widow;
But the way of the wicked he turneth upside down.
The LORD shall reign for ever,
Thy God, O Zion, unto all generations.

Hallelujah

*

Hallelujah

FIRST CHORUS

For it is good to sing praises unto our God;
For it is pleasant, and praise is comely.

SECOND CHORUS

The LORD doth build up Jerusalem;
He gathereth together the outcasts of Israel.
He healeth the broken in heart,
And bindeth up their wounds.

He telleth the number of the stars;
He giveth them all their names.
Great is our Lord, and mighty in power;
His understanding is infinite.
The LORD upholdeth the meek:
He bringeth the wicked down to the ground.

FIRST CHORUS

Sing unto the Lord with thanksgiving;
Sing praises upon the harp unto our God:

SECOND CHORUS

Who covereth the heaven with clouds,
Who prepareth rain for the earth,
Who maketh grass to grow upon the mountains.
He giveth to the beast his food, and to the young ravens
which cry.

He delighteth not in the strength of the horse:
He taketh no pleasure in the legs of a man.
The Lord taketh pleasure in them that fear him,
In those that hope in his mercy.

FIRST CHORUS

Praise the Lord, O Jerusalem;
Praise thy God, O Zion.

SECOND CHORUS

For he hath strengthened the bars of thy gates;
He hath blessed thy children within thee.
He maketh peace in thy borders;
He filleth thee with the finest of the wheat.

He sendeth out his commandment upon earth;
His word runneth very swiftly.
He giveth snow like wool;
He scattereth the hoar frost like ashes.

He casteth forth his ice like morsels:
Who can stand before his cold?
He sendeth out his word, and melteth them:
He causeth his wind to blow, and the waters flow.

He sheweth his word unto Jacob,
His statutes and his judgements unto Israel.
He hath not dealt so with any nation:
And as for his judgements, they have not known them.

Hallelujah

*

Hallelujah

FIRST CHORUS

Praise ye the Lord from the heavens:
Praise him in the heights.
Praise ye him, all his angels:
Praise ye him, all his host.

Praise ye him, sun and moon:
Praise him, all ye stars of light.
Praise him, ye heavens of heavens,
And ye waters that be above the heavens.

SECOND CHORUS

Let them praise the name of the LORD:
For he commanded, and they were created.
He hath also stablished them for ever and ever:
He hath made a decree which shall not pass away.

FIRST CHORUS

Praise the LORD from the earth,
Ye dragons, and all deeps:
Fire and hail, snow and vapour;
Stormy wind, fulfilling his word:

Mountains and all hills;
Fruitful trees and all cedars:
Beasts and all cattle;
Creeping things and flying fowl:

Kings of the earth and all peoples;
Princes and all judges of the earth:
Both young men and maidens;
Old men and children:

SECOND CHORUS

Let them praise the name of the Lord;
For his name alone is exalted:
His glory is above the earth and heaven.
And he hath lifted up the horn of his people,
The praise of all his saints;
Even of the children of Israel, a people near unto him.

Hallelujah

*

Hallelujah

FIRST CHORUS

Sing unto the Lord a new song,
And his praise in the assembly of the saints.
Let Israel rejoice in him that made him:
Let the children of Zion be joyful in their King.
Let them praise his name in the dance:
Let them sing praises unto him with the timbrel and harp.

SECOND CHORUS

For the Lord taketh pleasure in his people:
He will beautify the meek with salvation.

FIRST CHORUS

Let the saints exult in glory:
Let them sing for joy upon their beds.
Let the high praises of God be in their mouth,
And a two-edged sword in their hand:

SECOND CHORUS

To execute vengeance upon the nations,
And punishments upon the peoples;
To bind their kings with chains,
And their nobles with fetters of iron;
To execute upon them the judgement written:
This honour have all his saints.

Hallelujah

*

Hallelujah

FIRST CHORUS

Praise God in his sanctuary:

SECOND CHORUS

Praise him in the firmament of his power.

FIRST CHORUS

Praise him for his mighty acts:

SECOND CHORUS

Praise him according to his excellent greatness.

FIRST CHORUS

Praise him with the sound of the trumpet:

SECOND CHORUS

Praise him with the psaltery and harp.

FIRST CHORUS

Praise him with the timbrel and dance:

SECOND CHORUS

Praise him with stringed instruments and the pipe.

FIRST CHORUS

Praise him upon the loud cymbals:

SECOND CHORUS

Praise him upon the high sounding cymbals.

FULL CHORUS

Let every thing that hath breath praise the LORD.

Hallelujah

LAMENTATIONS

AN ACROSTIC DIRGE

OVER

THE FALL OF JERUSALEM

I

The Dirge opens: Picture of the Scene of Desolation

A *How doth the city sit solitary   that was full of people!*
How is she become as a widow,   she that was great among the nations!
Princess among the provinces   how is she become tributary!

B *She weepeth sore in the night   and her tears are on her cheeks;*
Among all her lovers she hath none   to comfort her;
All her friends have dealt treacherously with her,   they are become her enemies.

C *Judah is gone into captivity because of affliction   and because of great servitude;*
She dwelleth among the heathen,   she findeth no rest:
All her persecutors overtook her   within the straits.

D *The ways of Zion do mourn,   because none come to the solemn assembly;*
All her gates are desolate,   her priests do sigh;
Her virgins are afflicted,   and she herself is in bitterness.

E *Her adversaries are become the head,* *her enemies prosper;*
For the L*ORD* *hath afflicted her* *for the multitude of her transgressions:*
Her young children are gone into captivity *before the adversary.*

F *And from the daughter of Zion all her majesty* *is departed:*
Her princes are become like harts *that find no pasture,*
And they are gone without strength *before the pursuer.*

The Dirge rises: the picture animated with thoughts of former splendour and sin enhancing the misery

𝔊 Jerusalem remembereth in the days of her affliction and of her miseries all her pleasant things that were from the days of old:
When her people fell into the hand of the adversary, and none did help her,
The adversaries saw her, they did mock at her desolations.

𝔋 Jerusalem hath grievously sinned: therefore she is become as an unclean thing.

All that honoured her despise her, because they
have seen her nakedness;
Yea, she sigheth, and turneth backward.

Thoughts of sorrow stir to
speech: at first broken interruptions,
then a long wail

I Her filthiness was in her skirts; she remembered
not her latter end;
Therefore is she come down wonderfully; she
hath no comforter —
'Behold, O LORD, my affliction' — for the enemy
hath magnified himself.

K The adversary hath spread out his hand upon all
her pleasant things:
For she hath seen that the heathen are entered
into her sanctuary,
Concerning whom thou didst command that they
should not enter into thy congregation.

L All her people sigh; they seek bread;
They have given their pleasant things for meat to
refresh the soul. —
'See, O LORD, and behold; for I am become
vile!'

JERUSALEM

M Is it nothing to you, all ye that pass by,
Behold and see if there be any sorrow like unto my
sorrow which is done unto me,
Wherewith the LORD hath afflicted me in the day
of his fierce anger.

N From on high hath he sent fire into my bones,
and it prevaileth against them;
He hath spread a net for my feet, he hath turned
me back;
He hath made me desolate and faint all the day.

O The yoke of my transgressions is bound by his hand;
they are knit together;
They are come up upon my neck; he hath made
my strength to fail:
The Lord hath delivered me into their hands
against whom I am not able to stand.

P The Lord hath set at nought all my mighty men
in the midst of me;
He hath called a solemn assembly against me to
crush my young men:
The Lord hath trodden as in a winepress the
virgin daughter of Judah.

ℜ For these things I weep; mine eye, mine eye
runneth down with water;
Because the comforter that should refresh my soul
is far from me:
My children are desolate, because the enemy hath
prevailed.

𝔖 Zion spreadeth forth her hands; there is none to
comfort her;
The Lord hath commanded concerning Jacob that
they that are round about him should be
his adversaries:
Jerusalem is among them as an unclean thing.

𝔗 The Lord is righteous; for I have rebelled against
his commandment:
Hear, I pray you, all ye peoples, and behold my
sorrow:
My virgins and my young men are gone into captivity.

𝔙 I called for my lovers, but they deceived me:
My priests and mine elders gave up the ghost in
the city,
While they sought them meat to refresh their souls.

𝔚 Behold, O Lord, for I am in distress; my bowels
are troubled;

Mine heart is turned within me; for I have grievously rebelled:
Abroad the sword bereaveth, at home there is as death.

Y They have heard that I sigh; there is none to comfort me;
All mine enemies have heard of my trouble; they are glad that thou hast done it:
Thou wilt bring the day that thou hast proclaimed, and they shall be like unto me.

Z Let all their wickedness come before thee;
And do unto them as thou hast done unto me for all my transgressions:
For my sighs are many, and my heart is faint.

II

The Prophet comes into the Dirge: at first silent reflection that later breaks into speech

A How hath the Lord covered the daughter of Zion with a cloud in his anger!
He hath cast down from heaven unto the earth the beauty of Israel,

And hath not remembered his footstool in the
day of his anger.

𝕭 The Lord hath swallowed up all the habitations of
Jacob, and hath not pitied;
He hath thrown down in his wrath the strong
holds of the daughter of Judah;
He hath brought them down to the ground, he
hath profaned the kingdom and the princes
thereof.

𝕮 He hath cut off in fierce anger all the horn of
Israel;
He hath drawn back his right hand from before
the enemy:
And he hath burned up Jacob like a flaming fire,
which devoureth round about.

𝕯 He hath bent his bow like an enemy, he hath
stood with his right hand as an adversary,
And hath slain all that were pleasant to the eye:
In the tent of the daughter of Zion he hath poured
out his fury like fire.

𝕰 The Lord is become as an enemy, he hath swallowed up Israel;
He hath swallowed up all her palaces, he hath
destroyed his strong holds:

And he hath multiplied in the daughter of Judah mourning and lamentation.

F And he hath violently taken away his tabernacle, as if it were of a garden;
He hath destroyed his place of assembly: the LORD hath caused solemn assembly and sabbath to be forgotten in Zion,
And hath despised in the indignation of his anger the king and the priest.

G The Lord hath cast off his altar, he hath abhorred his sanctuary,
He hath given up into the hand of the enemy the walls of her palaces:
They have made a noise in the house of the LORD, as in the day of a solemn assembly.

H The LORD hath purposed to destroy the wall of the daughter of Zion;
He hath stretched out the line, he hath not withdrawn his hand from destroying:
But he hath made the rampart and wall to lament; they languish together.

I Her gates are sunk into the ground; he hath destroyed and broken her bars:

Her king and her princes are among the nations where the law is not;
Yea, her prophets find no vision from the LORD.

K The elders of the daughter of Zion sit upon the ground, they keep silence;
They have cast up dust upon their heads; they have girded themselves with sackcloth:
The virgins of Jerusalem hang down their heads to the ground.

THE PROPHET

L Mine eyes do fail with tears, my bowels are troubled,
My liver is poured upon the earth, for the destruction of the daughter of my people;
Because the young children and the sucklings swoon in the streets of the city.

M They say to their mothers, Where is corn and wine?
When they swoon as the wounded in the streets of the city,
When their soul is poured out into their mothers' bosom.

N What shall I testify unto thee? what shall I liken to thee, O daughter of Jerusalem?
What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion?
For thy breach is great like the sea: who can heal thee?

O Thy prophets have seen visions for thee of vanity and foolishness;
And they have not discovered thine iniquity, to bring again thy captivity:
But have seen for thee burdens of vanity and causes of banishment.

P All that pass by clap their hands at thee;
They hiss and wag their head at the daughter of Jerusalem:

'Is this the city that men called The perfection of beauty,
'The joy of the whole earth?'

S All thine enemies have opened their mouth wide against thee;
They hiss and gnash the teeth; they say, 'We have swallowed her up;

'Certainly this is the day that we looked for;
'We have found, we have seen it.

𝔓 'The LORD hath done that which he devised;
'He hath fulfilled his word that he commanded in the days of old;

'He hath thrown down
'And hath not pitied:

'And he hath caused the enemy to rejoice over thee,
'He hath exalted the horn of thine adversaries.'

𝔗 Their heart cried unto the LORD:

THE MOURNING PEOPLE

O wall of the daughter of Zion,
Let tears run down like a river day and night:
Give thyself no respite; let not the apple of thine eye cease.

𝔔 Arise, cry out in the night, at the beginning of the watches;
Pour out thine heart like water before the face of the Lord: lift up thy hands toward him,

For the life of thy young children, that faint for hunger at the top of every street.

W See, O LORD, and behold, to whom thou hast done thus!
Shall the women eat their fruit, the children that are dandled in the hands?
Shall the priest and the prophet be slain in the sanctuary of the Lord?

Y The youth and the old man lie on the ground in the streets;
My virgins and my young men are fallen by the sword:
Thou hast slain them in the day of thine anger; thou hast slaughtered, and not pitied.

Z Thou hast called, as in the day of a solemn assembly, my TERRORS ON EVERY SIDE,
And there was none that escaped or remained in the day of the LORD'S anger:
Those that I have dandled and brought up hath mine enemy consumed.

III

The Dirge rises, the acrostic bond strengthening: The innocent Prophet has shared the common misery

THE PROPHET

𝔄 I am the man that hath seen affliction   by the rod of his wrath.
𝔄 He hath led me and caused me to walk in darkness   and not in light.
𝔄 Surely against me he turneth his hand again and again   all the day.

𝔅 My flesh and my skin hath he made old;   he hath broken my bones.
𝔅 He hath builded against me,   and compassed me with gall and travail.
𝔅 He hath made me to dwell in dark places,   as those that have been long dead.

ℭ He hath fenced me about that I cannot go forth: he hath made my chain heavy.
ℭ Yea, when I cry and call for help,   he shutteth out my prayer.

𝕮 He hath fenced up my ways with hewn stone,
he hath made my paths crooked.

𝕯 He is unto me as a bear lying in wait, as a lion in
secret places.
𝕯 He hath turned aside my ways, and pulled me in
pieces; he hath made me desolate.
𝕯 He hath bent his bow, and set me as a mark
for the arrow.

𝕰 He hath caused the shafts of his quiver to enter
into my reins.
𝕰 I am become a derision to all my people; and
their song all the day.
𝕰 He hath filled me with bitterness, he hath
sated me with wormwood.

𝕱 He hath also broken my teeth with gravel stones,
he hath covered me with ashes.
𝕱 And thou hast removed my soul far off from
peace; I forgat prosperity.
𝕱 And I said, My strength is perished, and mine
expectation from the Lord.

𝕲 Remember mine affliction and my misery, the
wormwood and the gall.

𝔊 My soul hath them still in remembrance, and is bowed down within me. —
𝔊 This I recall to my mind, therefore have I hope.

The Dirge rises to its central
height: A note is struck of
Hope in Repentance

𝔋 It is of the Lord's mercies that we are not consumed, because his compassions fail not.
𝔋 They are new every morning; great is thy faithfulness.
𝔋 The Lord is my portion, saith my soul; therefore will I hope in him.

𝔍 The Lord is good unto them that wait for him, to the soul that seeketh him.
𝔍 It is good that a man should hope and quietly wait for the salvation of the Lord.
𝔍 It is good for a man that he bear the yoke in his youth.

𝔎 Let him sit alone and keep silence, because he hath laid it upon him.
𝔎 Let him put his mouth in the dust; if so be there may be hope.
𝔎 Let him give his cheek to him that smiteth him; let him be filled full with reproach.

L For the Lord will not cast off for ever.
L For though he cause grief, yet will he have compassion according to the multitude of his mercies.
L For he doth not afflict willingly, nor grieve the children of men.

M To crush under foot all the prisoners of the earth,
M To turn aside the right of a man before the face of the Most High,
M To subvert a man in his cause, the Lord approveth not.

N Who is he that saith, and it cometh to pass, when the Lord commandeth it not?
N Out of the mouth of the Most High cometh there not evil and good?
N Wherefore doth a living man complain, a man that is in his sins?

O Let us search and try our ways, and turn again to the LORD.
O Let us lift up our heart with our hands unto God in the heavens.
O We have transgressed and have rebelled; thou hast not pardoned.

The Dirge begins to sink
again: Hope overpowered
by Misery

THE PROPHET

𝔓 Thou hast covered with anger and pursued us; thou hast slain, thou hast not pitied.
𝔓 Thou hast covered thyself with a cloud, that our prayer should not pass through.
𝔓 Thou hast made us as the offscouring and refuse in the midst of the peoples.

𝔖 All our enemies have opened their mouth wide against us.
𝔖 Fear and the pit are come upon us, devastation and destruction.
𝔖 Mine eye runneth down with rivers of water, for the destruction of the daughter of my people.

ℜ Mine eye poureth down, and ceaseth not, without any intermission,
ℜ Till the Lord look down, and behold from heaven.
ℜ Mine eye affecteth my soul, because of all the daughters of my city.

𝔗 They have chased me sore like a bird, that are mine enemies without cause.

𝔗 They have cut off my life in the dungeon, and
have cast a stone upon me.
𝔗 Waters flowed over mine head; I said, I am cut
off.

𝔙 I called upon thy name, O Lord, out of the lowest
dungeon.
𝔙 Thou heardest my voice; hide not thine ear at
my breathing, at my cry.
𝔙 Thou drewest near in the day that I called upon
thee: thou saidst, Fear not.

𝔚 O Lord, thou hast pleaded the causes of my soul;
thou hast redeemed my life.
𝔚 O Lord, thou hast seen my wrong; judge thou
my cause.
𝔚 Thou hast seen all their vengeance and all
their devices against me.

𝔜 Thou hast heard their reproach, O Lord, and all
their devices against me;
𝔜 The lips of those that rose up against me, and
their imagination against me all the day.
𝔜 Behold thou their sitting down, and their rising
up; I am their song.

ℨ Thou wilt render unto them a recompence, O Lord,
according to the work of their hands.

ℨ Thou wilt give them hardness of heart,   thy curse unto them.
ℨ Thou wilt pursue them in anger,   and destroy them from under the heavens of the LORD.

IV

The Dirge sinks lower and
the rhythm falls a little: Picture of Dumb Misery

A *How is the gold become dim!   how is the most pure gold changed!*
The stones of the sanctuary are poured out at the top of every street.

B *The precious sons of Zion,   comparable to fine gold,*
How are they esteemed as earthen pitchers,   the work of the hands of the potter!

C *Even the jackals draw out the breast,   they give suck to their young ones:*
The daughter of my people is become cruel,   like the ostriches in the wilderness.

D *The tongue of the sucking child cleaveth to the roof of his mouth   for thirst:*
The young children ask bread,   and no man breaketh it unto them.

E *They that did feed delicately are desolate in the streets:*
They that were brought up in scarlet embrace dunghills.

F *For the iniquity of the daughter of my people is greater than the sin of Sodom,*
That was overthrown as in a moment, and no hands were laid upon her.

G *Her nobles were purer than snow, they were whiter than milk,*
They were more ruddy in body than rubies, their polishing was as of sapphire:

H *Their visage is blacker than a coal; they are not known in the streets;*
Their skin cleaveth to their bones; it is withered, it is become like a stick.

J *They that be slain with the sword are better than they that be slain with hunger;*
For these pine away, stricken through, for want of the fruits of the field.

K *The hands of the pitiful women have sodden their own children;*
They were their meat in the destruction of the daughter of my people.

L *The* LORD *hath accomplished his fury, he hath*
poured out his fierce anger;
And he hath kindled a fire in Zion, which hath
devoured the foundations thereof.

M *The kings of the earth believed not, neither all the*
inhabitants of the world,
That the adversary and the enemy should enter
into the gates of Jerusalem.

N *It is because of the sins of her prophets, and the*
iniquities of her priests,
That have shed the blood of the just in the midst
of her.

O *They wander as blind men in the streets,*
They are polluted with blood, so that men cannot
touch their garments.

P *Depart ye, they cried unto them, Unclean! depart,*
depart, touch not:
When they fled away and wandered, men said among
the nations, They shall no more sojourn
here.

S *The anger of the* LORD *hath divided them; he will*
no more regard them:
They respected not the persons of the priests, they
favoured not the elders.

The Dirge continues to
sink: the Misery finds
voice

THE MOURNING PEOPLE

𝕽 Our eyes do yet fail in looking for our vain help:
In our watching we have watched for a nation that could not save.

𝕿 They hunt our steps, that we cannot go in our streets:
Our end is near, our days are fulfilled; for our end is come.

𝕻 Our pursuers were swifter than the eagles of the heaven:
They chased us upon the mountains, they laid wait for us in the wilderness.

𝔚 The breath of our nostrils, the anointed of the Lord, was taken in their pits;
Of whom we said, Under his shadow we shall live among the nations.

In the lowest depth the tone changes: our misery is accomplished, it is the turn of our adversary

THE PEOPLE

𝔜 Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz:
The cup shall pass through unto thee also; thou shalt be drunken, and shalt make thyself naked.

ℨ The punishment of thine iniquity is accomplished, O daughter of Zion; He will no more carry thee away into captivity:
He will visit thine iniquity, O daughter of Edom; He will discover thy sins.

V

The rhythm wholly changes: the Dirge becomes an Appeal for Judgment

Remember, O Lord, what is come upon us:
Behold, and see our reproach.

Our inheritance is turned unto strangers,
Our houses unto aliens.

We are orphans and fatherless,
Our mothers are as widows.

We have drunken our water for money;
Our wood is sold unto us.

Our pursuers are upon our necks:
We are weary, and have no rest.

We have given the hand to the Egyptians,
And to the Assyrians, to be satisfied with bread.

Our fathers have sinned, and are not;
And we have borne their iniquities.

Servants rule over us:
There is none to deliver us out of their hand.

We get our bread with the peril of our lives
Because of the sword of the wilderness.

Our skin is black like an oven
Because of the burning heat of famine.

They ravished the women in Zion,
The maidens in the cities of Judah.

Princes were hanged up by their hand:
The faces of elders were not honoured.

The young men bare the mill,
And the children stumbled under the wood.

The elders have ceased from the gate,
The young men from their music.

The joy of our heart is ceased;
Our dance is turned into mourning.

The crown is fallen from our head;
Woe unto us! for we have sinned.

For this our heart is faint;
For these things our eyes are dim;

For the mountain of Zion, which is desolate;
The foxes walk upon it.

Thou, O Lord, abidest for ever;
Thy throne is from generation to generation.

Wherefore dost thou forget us for ever,
And forsake us so long time?

Turn thou us unto thee, O Lord, and we shall be turned;
Renew our days as of old:

Unless thou hast utterly rejected us,
And art very wroth against us.

NOTES

NOTES TO PSALMS, BOOKS III–IV

NOTES TO LAMENTATIONS

BOOK III

lxxiii. This psalm, though fascinating to the reader, is difficult of interpretation, with the same difficulty that has been already noted in connection with xvi and xlix. The topic is the great mystery of prosperous wickedness; and into the language of the closing verses it is only too easy to read the modern doctrine of a future world in which are redressed the inequalities of this life. Yet it appears to me certain that no such interpretation is possible in the present case. The general consideration applies: this conception of a future life is so revolutionising that, if held at all, it must make itself prominent, and not appear merely as an allusion. Such is found to be the case, not only in (late) works like *The Wisdom of Solomon*, where immortality is firmly held as a doctrine; but even in *Job* (see pages xlii–iv of that volume), where the idea is caught at and dismissed: even this brief touch of the doctrine makes itself unmistakable. In the present case we have, not (as might at first appear) a mystery and its sudden solution; but rather a failure of faith in a received doctrine which at the last moment is suddenly strengthened. The psalmist contemplates the prosperity of the wicked, and the scepticism as to a God of judgment which this tends to engender, until he is almost caught in the mist of doubt himself: nothing but loyalty to his faithful brethren hinders him from yielding. In this painful conflict he goes into the sanctuary of

God: in a moment his failing faith is confirmed. Faith in what? That this prosperity of the wicked is only a dream: when God awakes he will overthrow them, but keep the pious by his side. *Thou shalt guide me with thy counsel* all through the night of trouble, *and afterward receive me with glory* when the visitation is passed, and the righteous are found triumphant. The other view has been much assisted by the next line: *Whom have I in heaven but thee?* But that this can have no reference to heaven as the sphere of immortal life is sufficiently shown by the parallel line: *And there is none upon earth that I desire beside thee.* Note again the threefold *surely*, as a guide to the critical points in the thought of the psalm: the first emphasises the conclusion, *God is good to Israel*, whatever appearances may suggest; the second marks the nadir point of the psalmist's scepticism, that piety was all vain; the third marks the healing thought, the *slippery* prosperity of the wicked. — One passage is difficult in its phraseology:

Therefore his people return hither;
And waters of a full cup are wrung out by them.

Assuming the correctness of the text it is best to interpret: God's people from this spectacle of the untouched prosperity of evil men turn round to their own hard life, and wring out bitter tears at the contrast. [The structure has been pointed out above (page 164 of volume first): antistrophic inversion: strophe, four sextets (of doubt) with a quatrain climax (of almost yielding) — antistrophe, quatrain (this yielding checked) and four sextets (of restored faith).]

lxxiv. Elegy on the Ruined Sanctuary. Antistrophic inversion makes the first part:

Remonstrance with God
    Picture of the process of Destruction
    Destruction extended to the whole land
Appeal: How long?

Then, in simple antistrophy: God's wonders of old time, balanced by an appeal to execute judgment. — *We see not our signs:* either (1) sacred symbols, which have been destroyed, and heathen symbols (standards) put in their place (compare: *the abomination of desolation standing in the holy place*); or (2) signs of prophecy or miracle (compare *Ecclesiasticus*, chapter xxxvi. 6). [Structure: (1) Antistrophic inversion (in lines): *5*, *6*; *6*, *5*. — (2) Antistrophic (in couplets): *6*, *6*.]

lxxv. A simple Song of Judgment. After an introductory couplet, celebrating the near approach of judgment, we have in a strophe the brief trenchant words of Deity; in antistrophe, flowing language of delighted recognition. [Structure: antistrophic (in strains): *4*, *4*: with introduction.]

lxxvi. One of the Sennacherib psalms: see on **xlvi.** It simply celebrates the glorious deliverance, using the bold image of the lion leaping out of his lair (compare *lion of the tribe of Judah*): the overpowering wonder of the destruction of Sennacherib may explain this. — *The residue of wrath shalt thou gird upon thee; i.e.* shalt thou use as a weapon for achieving thy purpose. The whole couplet implies: Man's rage is forced to work God's praise. Does he yet resist? his resistance shall be a fresh weapon against him.

lxxvii. For the difference between this and the dramatic psalms see note on **iii.** Trouble is brought forward, and there is relief: not the dramatic relief of the trouble there and then removed, but the psalmist comforts himself with God's wonders in the past. The wonder thus recalled is the passage of the Red Sea: here again God's people were wedged in impassable trouble. Waters gather in tempest, there is lightning and earthquake: all rolls away, and the obstructed path of God is seen stretching through the sea itself, over which Moses and Aaron lead the people as simply as a flock of sheep. [Sextet stanzas of strains.]

lxxviii

National Hymns. Four psalms (**lxxviii, cv, cvi, cxxxvi**) may be set down as the National Hymns of Israel, corresponding to the 'National Anthems' of modern nations. They are devoted to the history of the relationship between Jehovah and his chosen people: that they are four, and not one, is due to the changes in that relationship.

cxxxvi is the National Hymn of the Wilderness. It has the primitive structure of a Solo and refrain Chorus in alternate lines. The history here goes no further than the history of the wilderness, and never crosses the Jordan. — *He giveth food to all flesh:* note the prominent position of this line as a reference to the manna; compare opening strophe of lxviii. [Each couplet is made up of antiphonal halves: these aggregate into stanzas of couplets: *4, 5, 6, 7, 4*: an example (page 164 of volume first) of Augmenting.]

cv. This is the National Hymn of the Promised Land. The history is carried forward just so far as the conquest: *He gave them the lands of the nations*, etc. Joseph is made prominent as the link between Egypt and Canaan. The hymn is in the simplest style of joyous couplets. [Strophic structure (in couplets): *4, 11, 9, 14, 3, 4*.]

lxxviii. Very different is the third of these anthems: the National Hymn of the Kingdom of Judah. It celebrates the rejection of the northern tribes, and the fresh call of a chosen people for Jehovah, viz. the house of David and tribe of Judah. The form under which this matter is developed is a magnificent specimen of the pendulum rhythm: swaying of alternate strophes between opposite thoughts — between the Divine energy on behalf of Israel on the one hand, and on the other hand, the human frailty which defeats the Divine purposes. An elaborate introduction prepares the way, and when it reaches the words *not stedfast*, the pendulum structure begins.

1. Human frailty: the defection of Ephraim like armed warriors deserting on the field of battle. [See page 170 of volume first.]

Divine energy: the wonder of the deliverance from Egypt.

2. Human frailty in the wilderness: distrust of God and lust after flesh.

Divine energy of punishment: their lust satisfied and turned to a plague.

3. Human frailty: a long course of sinning and repenting and sinning yet again.

Divine energy of judgment: the marvels of plagues on the Egyptians side by side with marvels of protection for Israel.

4. Human frailty in the promised land itself: worship in the high places — withering of the people as their God forsakes them.

Final burst of Divine energy: a fresh call: northern Israel rejected, Judah and the house of David become the people of God.

[Pendulum structure, in unequal strophes, with introduction.]

cvi. Finally, we have this Hymn of Judah recast to make a National Hymn of the Captivity. The introduction, though in form an ascription of praise, yet implies the Captivity in the petition to be included in the salvation of the chosen. Then the pendulum structure obtains, but with the history differently distributed.

1. Frailty of the people in Egypt, and even at the Red Sea.

Divine Energy: the glorious deliverance of the Red Sea.

2. Frailty: the lusts and envyings of the wilderness.

Divine Energy: the wonder-worker of Egypt turns destruction upon his people, but Moses stands in the breach.

3. Frailty in faith as to the promised land: with the sin of Baal-peor.

Divine energy shown in punishment: the plague — but Phinehas interposes.

4. Frailty at Meribah, even Moses giving way — frailty in yielding to the idolatries of Canaan itself.

Divine energy of abhorrence: their God gives them into captivity, yet causes them to be pitied of their captors.

A conclusion briefly prays for deliverance from captivity. [Pendulum structure, in unequal strophes, with introduction and conclusion.]

lxxix. An elegy on fallen Jerusalem, in the form of antistrophic inversion:

A picture of overthrow and desolation, with scorn of bystanders.
How long thine anger on us and not on our destroyers?
Forgive and deliver us.
Let the picture appeal to God: change woe to triumph.

[Antistrophic inversion (in strains): *4, 3; 3, 4.*]

lxxx. An elegiac celebration of the desolated land, under a parable of a broken vine. [The vine is the national emblem of Israel.] The form has been explained under the head of Interruption (above, page 167 of volume first). [Stanzas (of three strains) with refrains, interrupted by antistrophy (in couplets): *4, 4:* the refrain (in modified form) interrupting the antistrophic matter.]

lxxxi. This may be compared with the Festal Hymns (see on **xxxiii**), as being suitable for any high occasion; it is also a *testimony:* a sort of lyrical 'covenant.' An introduction is in keeping with the festal occasion, like a flourish of trumpets. The rest is in the words of God: he recites (strophe) his deliverance of his people and his law against strange gods; then (antistrophe) laments the stubborn indifference that hinders the prosperity he longs to send. Compare psalm xcv. [Antistrophic (in couplets): *6, 6:* with introduction.]

lxxxii. A brief yet vigorous Vision of Judgment. Professor Cheyne has well suggested that this is directed against high spiritual powers, the 'Sons of God' of the *Book of Job:* these are held responsible for the wickedness in the world which their rule has failed to prevent. A couplet of introduction calls up the scene of God judging among the 'gods'; a strophe contains the Divine remonstrance with these superhuman world rulers; the antistrophe pictures their indifference, and the threat of God to reduce them to the ranks of mortal men. The conclusion is equivalent to Amen. [Antistrophic (in strains): *3, 3:* with introduction and conclusion.]

lxxxiii. This is a national Song of Judgment. The longer stanzas appeal against hostile races by name, praying that they may be like the foes of ancient times in their fate. The shorter stanzas intensify the appeal, with imagery crowded together of the dust storm, the wind and the chaff, the forest fire, volcanic eruption, tempest; producing confusion, dismay, and a recognition that Jehovah alone is God. [1. Stanzas of four couplets. — 2. Stanzas of three couplets.]

lxxxiv. The interpretation of this exquisite lyric has already been discussed, in the note on Interruption (page 167 of volume first), and again in the note on Direct Metaphor (page 171 of volume first). It is inspired by devotion to the House of God, and by the thought of the sacred pilgrimages to Jerusalem at the festive seasons. The triplet stanzas are subjective, conveying the longings of the psalmist; the antistrophic portion paints an objective picture. The point of the second stanza is that the approach of the seasons of the pilgrimages stirs in the poet's heart longings like those of the birds when the nesting season draws nigh. Then breaks in the picturing of the pilgrimages. Most blest of all, the man who dwells for ever in God's house: next blest is the faithful pilgrim — the way to Zion goes through his heart. Dreary spots on the route are converted for the season into gaiety by the flocking pilgrims, like dry places covered for a while with blessings by the brief spring rains. From stage to stage of the ascent to Zion the pilgrims go on, until all have presented themselves before God. An antistrophe breaks into the Song of the Pilgrims in Zion. It is interrupted in the middle by an interjected triplet stanza, parenthetically repeating the poet's longing: one day of such sacred joy outweighs a thousand days of ordinary life. Then the Song of the Pilgrims is continued to its conclusion. [Structure: mutual interruption. Stanzas of triplets are interrupted by antistrophy (in couplets): *4, 4:* the antistrophic part being further interrupted by a triplet stanza.]

lxxxv. This has been treated in the note on **ix-x: Dramatic Anthems.**

lxxxvi. See note on **xxv: Liturgies.**

lxxxvii. See note on **ii.** Zion pictured as the mother of nations: they crowd to be enrolled as her citizens. It seems best to make Zion the speaker throughout: the *thee* of line 3 merely implies that she is addressing herself. (Compare xci.) The final couplet is difficult through its abruptness. It may be interpreted (1) to suggest a procession of the nations (compare psalm lxviii); or (2) that not nations only but all forms of human excellence have their fount in Zion: no origin is boasted of, except origin out of Zion. [Sextet stanzas.]

lxxxviii. The gloomiest of all the elegies: trouble without the least break or shadow of relief. The picture seems to be of a lifelong severance from human intercourse by incurable disease. I am compelled to agree with Bishop Perowne, as against Professor Cheyne, that the psalm is certainly personal and not national. It is true that the expression sometimes made an objection to the national interpretation, *I am ready to die from my youth up*, can be paralleled in application to Israel from psalm cxxix; but the total impression is of personal woe, and there seems no reason for interpreting this metaphorically. [Stanzas (of couplets): *10, 10.*]

lxxxix. This has been fully discussed in the note on Interruption (pages 166–167 of volume first).

BOOK IV

xc, xci

The traditional title to xc, *A Prayer of Moses the man of God*, is sufficiently explained by the fact that this psalm and the one that follows it seem to be expansions of two lines in the Blessing of Moses (*Deuteronomy*, chapter xxxiii. 27):

> *The Eternal God is thy dwelling place,*
> *And underneath are the everlasting arms.*

Psalm xc, in its first section, starts with the expression of the first line of that couplet, and expands the contrast between the eternal dwelling place and the passing generations. The second section, still on the gloomy side of the topic, leads with the further thought that the passage of life's moments is the wrath of

God upon man's iniquities. Then comes a change in the spirit of the meditation. The third leading couplet connects the numbering of our days with the bringing of wisdom: the past of affliction is as night, let the present moment be the morning of blessing, which shall extend to the whole day of remaining life, a day of established works and reflection of Divine beauty. — **xci** develops the other line of the couplet, the protection of the everlasting arms. Each strophe starts from the main idea of dwelling place (or its synonym), crowds together expressions of protection, and finds a climax, the first in the reward of the wicked, the second in God's own word of protection for the good. — *He shall deliver thee*, etc. The psalmist is addressing himself: compare lxxxvii. [Structure: **xc** has stanzas of five strains, each with a couplet lead. — **xci** is antistrophic (in strains): *8*, *8*.]

xcii. A Votive Hymn: see on **xxxiv.** As in the case of lxvi, the antistrophic form separates the two elements of a Votive hymn — general and personal: the strophe celebrates the 'work' of God in the overthrow of the wicked; the antistrophe tells how the righteous singer has been exalted, and will continue to flourish. [Antistrophic (in couplets): *6*, *6*: with introduction.]

xciii. This has been analysed as an example of Suspension: page 168 of volume first.

xciv. A Song of Judgment, in the form (see page 160 of volume first) of leads and stanzas. After a general introduction, there are three leads of interrogative appeal, each followed by one or more stanzas. The first asks, How long shall the wicked triumph: three stanzas support this, developing the thought (1) of persecution without regard to God; (2) that the Creator must be cognizant of his creation; (3) that the persecution is God's chastening to prepare for the coming triumph. — Another lead asks, Who will be champion for us? the reply is that without God's championship we must have perished. — The third lead is a protest: Shall organised wrong have God on its side? The stanza proceeds, that the wicked are acting in that spirit, but judgment is near. [Three couplet leads, followed, the first by three octet stanzas, the other two by single sextets.]

xcv–c

This is an elaborate Festal Anthem: an approach to the modern oratorio. The separate psalms have been called Accession Hymns: they celebrate Jehovah as creator and ruler of the whole earth, as well as the special God of his people Israel. The working together of the five into a single festal composition is clear. The whole falls into five parts: I, III, and V (that is, the beginning, middle, and end) are of the same pendulum structure, that alternates between praise to Jehovah and motives for that praise. Separating these (II, IV) are songs in other rhythm, dwelling more composedly on the greatness and goodness of God.

I (= psalms xcv–xcvi) alternates ejaculations of praise with such motives as the supremacy of Jehovah over the earth and all gods, Israel the sheep of his pasture (here the tender voice of the Shepherd is heard; compare lxxxi), the coming of judgment.

II (= psalm xcvii), changing from this ecstatic alternating rhythm to the more measured joy of antistrophic structure, puts side by side Jehovah in his own glory and attributes, and the shame of idols and their worshippers.

III Again at the centre (psalm xcviii) we have a *new song*, and as before the swaying between praise and matter for praise.

IV (= psalm xcix) has the more measured rhythm of antistrophic effect. Jehovah is adored as great and terrible (awe inspires the refrain, *Holy is he*); Jehovah establishes equity for Israel (refrain of exultation). — In antistrophic balance to these: the faithful among the fathers called and found God an answerer of prayer (refrain of awe); they found him a God of vengeance and forgiveness (refrain of exultation).

V (= psalm c) briefly alternates praise with the leading motives: we are the people of his pasture — his mercy endureth for ever.

[Structure: antiphonal throughout. — I, III, V have pendulum structure. — II is antistrophic (in strains): *6*, *6*. — IV has antistrophic interlacing in sextets, differentiated by varying refrains.]

ci. See on xxiv; **Anthems for the Inauguration of Jerusalem.** [Structure: couplet lead and quatrains.]

cii. This has been treated in the note on Interruption (page

167 of volume first). [Structure: stanzas of three strains (personal) interrupted in the middle of the elegy by stanzas of four couplets (national).]

ciii–civ

Unified by the ejaculation, *Bless the LORD, O my soul*, at the beginning, middle, and end, these two psalms make up a glorious ode, celebrating God as the God of the personal, individual life, or the World Within (ciii), and of the external universe, or the World Without (civ). As already pointed out (page 165 of volume first), the same rhythmic form obtains in each: stanzas of five strains, changing in the middle of each psalm, with a certain change of thought, into stanzas of four strains.

ciii

[Stanzas of five strains.] Blessings from Jehovah for the personal, individual life: the reference to Israel is a suggestion how Israel from among the nations was brought into a personal relation with God.

> [Third and fourth stanzas: of four strains.] The frailty and brief life of man: God's tenderness and contrasting everlastingness.

[Final stanza: of five strains.] From the personal life there is a rise to a climax in the higher personalities of angels and superhuman ministers, all serving Jehovah.

civ

[Stanzas of five strains.] God and the external universe: it constitutes his dwelling place and attendant pomp — his creation — the sphere of his government, and exhibition of his glory and order in all living things.

[Sixth and seventh stanzas: of four strains.] The dependence of all these creatures on Jehovah: as he sends forth or withholds his spirit they flourish or droop.

[Final stanza: of five strains.] The eternal glory of God in nature.

cv, cvi. See on **lxxviii.**

BOOK V

cvii. This great Ode of the Redeemed falls in its structure into two parts. 1. Stanzas with double refrains: see page 161 of volume first. — 2. Pendulum structure, swaying between the ideas of bringing low and building up. — A wisdom couplet concludes.

cviii. See on **lx.**

cix. The combination in this psalm of execration with prayerful appeal brings it into connection with the psalms I have called 'litanies.' (See on xxxv.) The expressions of execration are more extended here than anywhere else in the Book of Psalms; it is to be observed, however, that this is a curse denounced upon one who loves cursing. The rhythm changes for these words of execration. [Structure: stanzas of four strains (of appeal), interrupted in the middle of the psalm by stanzas of five strains (of execration).]

cx. A Song of the Ideal or Messianic King, made a conqueror by Jehovah, and made a Priest after the order of Melchizedek. (Compare on ii.) The form of antistrophic interlacing brings out with great force and clearness the two oracles and their glorious fulfilment. — *On the mountains of holiness:* compare lxxxvii. 1. — *From the womb of the morning, thy youth are to thee as the dew.* The dew as simile for irresistible numbers is used in Hushai's speech (*II Samuel,* chapter xvii. 12). *From the womb of the morning* may either attach itself to this image, or may suggest the dawn of the day of victory. — *He shall drink,* etc.: continued pursuit, that does not stop for refreshments. Compare Saul and Jonathan. [Antistrophic interlacing (in lines): *3, 4; 3, 4:* or, oracle, fulfilment; oracle, fulfilment.]

cxi–cxviii

Psalms cxiii–cxviii constitute in Jewish tradition 'The Hallel,' or 'The Egyptian Hallel' (the latter probably from psalm cxiv), and were the proper anthem for the three Great Feasts, for the Feast of Dedication, and at the New Moons. Whatever subsequent usage may have made it, the structure of this Hallel reveals it as a Votive Anthem: as the Votive Hymn on a smaller scale (see on **xxxiv**), so this on a larger scale merges a personal thanksgiving for deliverance in a general thanksgiving of the nation. Its various parts combine into a general movement, like the sections of a modern oratorio. The final section up to which the whole leads (psalm cxviii) most clearly presents an individual Worshipper, accompanied by an escort or Chorus of the People, approaching the temple; in the centre of the psalm the temple gates seem to open and reveal a Chorus of Priests.

Thus three parties are necessary for this anthem: the individual Worshipper, a Chorus of the People, and a Chorus of Priests. The whole of the Hallel lends itself to antiphony between these three officiants. It may be added that, as in the case of the Festal Hymns, the seven parts of this Hallel alternate between matter for praise and the praise itself.

I (psalms cxi–cxii). By way of Preface to the Hallel we find an Acrostic Meditation, as in the case of other elaborate anthems (see note to psalm i). It is double, both parts having the same structure [quatrains with a final sextet]. The Preface takes the votive colour of the whole, the division between general and individual: the first part celebrating the attributes and works of God, the second part the blessedness of the God-fearing man.

II (psalm cxiii). We here have a General Doxology, but of a kind suitable to the votive spirit: the Chorus of Priests sing the exaltation of Jehovah, the People his condescension in deliverance of the lowly. [Antistrophic (in lines): *8*, *8*.]

III (psalm cxiv). Matter of praise of a national character is brought forward, and the great deliverance of the Exodus from Egypt is sung. In contrast to the old conception of local deity a God is seen whose dwelling place is his people, He moving as they move: at this marvel all nature is convulsed with excitement. [For the interesting example of antistrophic inversion, see page 163 of volume first.]

IV (psalm cxv). Another Doxology: this time the Doxology of Israel. Priests and People answer one another in exalting God above the idols of the nations, and proclaiming his goodness to Israel. [Antiphonal in quintet and couplet stanzas.]

V (psalm cxvi). Matter of praise is now brought forward in the Votive Song of the individual Worshipper, and his personal deliverance is narrated. There are refrains, which no doubt would be joined in or repeated by a Chorus. [Triplet lead, and stanzas of three strains: with refrain, enlarging.]

VI (psalm cxvii). The General Doxology and the Doxology of Israel are here supplemented with a brief Doxology of the Nations, in which they are called upon to laud the God of Israel. [A single quatrain.]

VII (psalm cxviii). We thus reach the climax: already described as a Processional Hymn, in which the Worshipper whose vow is being performed, the Chorus of the People, and (later) a chorus of Priests take part. [Antiphonal: strophic structure.]

cxix. This is a *tour de force* of artificial structure: (1) gnomic sayings on the subject of the Law of God are strung together with alphabetical connection; and (2) every verse contains some synonym for the word *Law*. The apparent exception in the א section is explained by regarding the first four lines as a single sentence. [Stanzas of eight couplets: acrostic.]

cxx–cxxxiv

Fifteen psalms stand together, with the title affixed to each of *A Song of Ascents:* evidently we have a psalter within the psalter. The significance of the title is a question of great interest. The literal translation of the title is *Songs of the goings up.* One interpretation of this (by Armfield in his *Gradual Psalms*) is founded on a Talmudic passage describing a portion of the second temple :

> *and there were 15 steps corresponding to the 15 steps in the psalms upon which the Levites said the song :*

the suggestion is thus Orchestral Psalms, or Hymns of High Ritual. This, however, has no special relevancy to the matter of the poems. Two other theories have obtained wider acceptance; one connecting these poems with the Pilgrimages to Jerusalem at the Great Feasts, the other with the Return, or going up to Jerusalem from Babylon. There is no difficulty in combining those two theories, especially as some of the psalms are obviously connected with the Captivity and Return, while others with equal clearness associate themselves with the Festal Pilgrimages. And under this last head may be included the family songs (cxxvii, cxxviii, and perhaps cxxxi), such pilgrimages being great family gatherings, as the incident in *St. Luke* reminds us; also the temple hymns (cxxxii and cxxxiv). It is a striking and beautiful idea to present the return from Babylon as the greatest of pilgrimages to Jerusalem; nothing could be more probable than that, in the festal journeys to the second temple, this mighty deliverance would take its place side by side with the traditional pilgrim songs. A slight confirmation of this combination may be found in the order of the fifteen psalms, though this is not a point on which I should desire to lay much stress. At first the order seems puzzling: the depressed songs of exile are not separated from the joyous pilgrim hymns. But it must be remembered that the compilers of our Book of Psalms are influenced by fivefold structure (compare *Ecclesiasticus* volume, page xiv): the whole collection is divided by doxologies into five books; the great Anthems xcv–c and cxlvi–cl are really in five divisions, and the Hallel (cxiii–cxviii) admits of such arrangement. If the collection of Songs of Ascents be divided into five divisions of three psalms each, it will be seen that each section combines celebration of the pilgrimage from captivity and the pilgrimages to the feasts in an interesting manner.

- **cxx.** The Exile's Cry
  - **cxxi.** A Traveller's Hymn: The Lord thy keeper
    - **cxxii.** Salutation on arrival at Jerusalem

- **cxxiii.** Prayer of the Despised Exile
  - **cxxiv.** The Exile's Song of Deliverance
    - **cxxv.** The Pilgrim's Song to Mount Zion

- **cxxvi.** Seedtime or the first glimpse of Deliverance
  - **cxxvii.** } Family Songs
  - **cxxviii.** }

- **cxxix.** Litany of Afflicted Israel
  - **cxxx.** A Cry from the Depths, ending with Hope
    - **cxxxi.** The Quiet Soul: perhaps a family song

cxxxii. Temple Dedication Hymn
cxxxiii. Song of Unity: the gathering on Zion
cxxxiv. A Recession Hymn from the Temple

Though the point is not to be pressed, there is a suggestion in the order of the several sections of festal pilgrimages contemplated with the Captivity as a starting-point.

cxx. An Exile's Cry for deliverance: the *Meshech* and *Kedar* need not be understood literally, but as expressions for infinite distance. — What is the point of *lying lips, deceitful tongue?* These are not specially relevant to the oppression of an exile's lot. Is it possible that the idea is of foreign language heard all around as an aggravation of exile? This is made a feature of similar circumstances in *Isaiah*, chapter xxxiii. 19, and *Deuteronomy*, chapter xxviii. 49. [Quatrains: *aabb.*]

cxxi. A Traveller's or Pilgrim's Hymn, its effect turning upon reiteration of the word *keep*. [Quatrains.]

cxxii. Hymn of the Festal Pilgrimages, saluting Jerusalem on arrival. [Quatrains: *aabb.*]

cxxiii. A Prayer of the Despised, with local colour from exile in regions of oriental slavery. Bishop Perowne quotes from Savary's *Letters on Egypt: The slaves stand silent at the bottom of the rooms with their hands crossed over their breasts. With their eyes fixed upon their master, they seek to anticipate every one of his wishes.* He also quotes Latin phrases of slaves: *oculos in oculis heri habere, oculos nunquam ab oculis dimovere.* [Quatrains.]

cxxiv. Antistrophic form applied in the simplest manner to express a sense of deliverance. For the parenthesis outside the rhythm, *Now let Israel say*, compare Hezekiah's Song (*Isaiah* volume, page 123), and above, on **xl**.

cxxv. The sight of the Holy City on its mountain elevation suggests the foundation principles of God's providence. Compare the antistrophe of psalm **xxxvi**. [Strophic structure in strains.]

cxxvi. The deliverance from captivity in Babylon came in instalments. The present song expresses the point of view of those left behind when the first company of returning pilgrims has set out: laughter and tears have met for them. But this is but the seedtime of the Return, a glorious harvest will come; and the rivulet of pilgrims will swell like the rivers of the dry south when the winter snows melt. [Antistrophic in stanzas of double quatrains: *2(aabb)*.]

cxxvii. The exact exegesis of this lyric morsel is difficult: the difficulty centring upon the relation to the context of the words, *He giveth unto his beloved sleep*. The view I have adopted makes a simple antithesis (compare xix, xxxvi) between the life of anxious toil and the peaceful home life with quiet growth of family. [Antistrophic inversion (in lines): *4, 3; 3, 4:* the structure of psalm cx inverted.]

cxxviii. A lyric of the simple life: daily bread, family joys, prosperity of the native city. [Quatrains.]

cxxix. This is a litany (compare on **xxxv**) in the sense that it combines the mood of denunciation with that of prayer. The psalm is of course national. The foes seem to be factions rather than external foes: the curse denounced compares them to the neglected and withered grass of the housetops that is never garnered: they are to be in Israel, yet no part of its community. [Quatrains: *aabb.*]

cxxx. This is either (1) personal experience, with a postscript adapting it to the Israel of the exile; or (2) a national prayer, the nation addressing itself in the last stanza. The change of metre for the last stanza favours the former alternative. [Triplet stanzas, with a final quatrain, which is perhaps a postscript.]

cxxxi. This, like the last, can either be personal, with a postscript making it national, or national throughout. Again the change of metre favours the former view. [Triplets, with a final couplet, perhaps a postscript.]

cxxxii. See on xxiv: **Inaugural Anthems of Jerusalem.**

cxxxiii. A Song of Unity in view of the gatherings from all over the land at the sacred feasts: the dew (for this as an image of assembling multitudes compare cx) of Hermon has descended upon Mount Zion. [Couplet lead, and two stanzas of one strain each.]

cxxxiv. A natural close for this collection of pilgrim hymns: the retiring Congregation and the Night-Watch bid one another Good Night. [Antiphonal and strophic.]

cxxxv. This Festal Hallelujah reproduces on a smaller scale the alternating structure of the Festal Anthems (xcv–c, cxlv–cl) and the Votive Hymn (cxi–cxviii); but the alternation is rather between choral and semichoral celebration than between praise and matter for praise.

Full Chorus. General exaltation of Jehovah.
  Semichoral Antiphony. His rule over nature and Israel (compare psalm cxxxvi).
Full Chorus. Jehovah exalted above the idols.
  Semichoral Antiphony. All ranks unite in his praise.
Full Chorus. Final ejaculation of praise.

[The structure can only be classified under the head of antiphonal: four quatrains, four antiphonal triplets, four quatrains, four antiphonal lines, concluding couplet.]

cxxxvi. A National Hymn: see on **lxxviii.**

cxxxvii. An Elegy.—1. Plaintive memories of Zion in Babylon. 2. Passionate recollection of Babylon in restored Jerusalem. [Structure antistrophic (compare page 163 of volume first): 1. *aabaa, aabaa;* 2. *aabbb, aabbb.*]

cxxxviii. A Song of Thanksgiving in general terms: the cause has triumphed in the individual. [Quatrain introduction and triplet stanzas.]

cxxxix. A dramatic psalm, see on **iii**: its movement and dramatic change in the middle are most impressive. At the opening the sense of Divine omniscience and omnipresence is realised as an oppressive burden; in space there is no escaping it, in time it stretches back to birth itself. This climax is also the turning-point: as the poem passes into its antistrophe the thought of birth has suggested the omnipresence of God watching the helplessness of the unformed body. The new current of ideas gathers strength, until God's countless thoughts on behalf of the psalmist have become to him a joy; in a burst of purity he takes sides against the enemies of God; and finally (by an effect resembling the envelope figure) changes the opening burden into an aspiration. The title, *The Searcher of Hearts is thy Maker*, gives the proper emphasis to the thought which proved the turning-point. [Antistrophic (in strains): *12*, *12*. Modified envelopment, page 166 of volume first.]

cxl. A Cry for Deliverance, with the usual liturgical denunciation (see on xxxv). [Quatrains, with initial refrains.]

cxli. A prayer of Consecration, not only to God, but also to the cause of the righteous (compare opening of xvi). The psalm is very obscure, and the text is generally believed to be corrupt. As it stands, the best arrangement seems to be to understand triplet stanzas, one of which is duplicated (page 159 of volume first): this sextet (as the indenting in this edition shows) being an interweaving of two triplets which separately would read as follows:

> *For even in their calamities shall my prayers continue,*
> *And they shall hear my words,*
> *For they are sweet.*
>
> *Their judges are thrown down by the sides of the rock:*
> *As when one ploweth and cleaveth the earth,*
> *Their bones are scattered at the grave's mouth.*

(*Their judges* = the champions of the righteous, who thus unsuccessfully defend them.) The effect of the interweaving of these triplets is to make a vivid picture of the calamities of the saints interrupt the speaker's professions of fidelity to them amid their troubles. It is an effect akin to interruption: the nearest parallel I can find is the mutual interruption of images in Bildad's speech (*Job* volume, page 29, and note on page 154), by which the image of the rush is in its development interrupted by another image of the spider's web, and then completed. [Quatrain introduction, and triplet stanzas, one duplicated.]

cxlii. A beautiful though simple song of trouble and relief: the four lines of each stanza present trouble, the last two relief. [Sextets.]

cxliii. A general prayer of distress, with no specialisation of the trouble. [Quatrains, varying between *aabb*, *abab*, *abba*.]

cxliv. See note on **ix–x: Dramatic Anthems.**

cxlv–cl

A Festal Anthem: compare on **xcv–c** and on **cxxxv.** There is first the prefatory meditation with acrostic structure: see note on **i.** Then we have alternation between two choruses, the first calling for praise, the second dealing with matter for praise. At the beginning the first chorus speaks little more than ejaculations, while the second chorus has the place of prominence: from about the middle (page 170) the second chorus, with its calls to all orders of being to unite in doxology, begins to gain upon the first: at the close they answer in equal antiphony, until both unite in the climax —

LET EVERYTHING THAT HATH BREATH PRAISE THE LORD.

[Pendulum structure: antiphonal.]

LAMENTATIONS

This is an Acrostic Dirge, rhapsodic in character, over the Fall of Jerusalem. Though cast in literary forms foreign to the modern reader, the poem will be found, when these are grasped, to be of great beauty and pathos.

The effect of such a work rests in part upon the Hebrew and oriental custom of professional mourning, which appears (for example) in such passages of the Bible as *Matthew*, chapter ix. 23; *Jeremiah*, chapter ix. 17. In modern life it seems natural for us to have our most solemn devotion led by a professional choir, often with intricate elaborations of counterpoint and fugue; so to the Hebrews it seemed natural to look to professional musicians for the expression of their sorrow or sense of bereavement. The difference is only one of national custom.

With this professional mourning an elegiac or dirge rhythm became recognised, though most of the poems entitled by modern editors 'elegies' in the Biblical collection are not examples of the rhythm so called. This striking dirge rhythm may be represented by the characteristic refrain of David's Lament over Jonathan:

How are the mighty < > *fallen!*

Instead of the equal parallelism which is the staple of Biblical poetry in general, the Dirge rhythm implies a union of two members, the second of which is shorter or in some way weaker than the first. The effect is something like the *crescendo* with *diminuendo* of our music (< >): there is enough to suggest parallelism, with a perpetual falling short, a succession of efforts that plaintively die away. In the text of this edition this effect is suggested by printing the two unequal members in one poetic line, with a gap between them. It will be understood that these gaps are not meant to correspond with the break in the original; nor will the second part in all cases be weaker than the first. In a lengthy poem there is no need for such fixity of form; enough will be done to indicate the prevailing rhythm, and delivery must make the rest conform to the pattern.

These (double) dirge lines are united in triplets or couplets, with a change in two places to ordinary parallelism; all such changes are significant (see below). They are as a further effect bound together by acrostic bonds. The lamentation is necessarily, from its subject, a late poem; and in later literature, when written compositions have long prevailed over oral poetry, alphabetical structure becomes a new artificial intricacy, replacing or assisting the rhythmic intricacies originally impressed upon poetry by the evolutions of the dance. Of the five 'Lamentations' the first has triplets, each commencing with initial letters in the ordinary order of the Hebrew alphabet; the second has the same, with a slight variation in order of letters; the third and central poem gives acrostic initials to each line of the triplet; the fourth has only couplets of dirge rhythm, with acrostic initials only for each couplet; number five drops acrostic structure and dirge rhythm both. Except for the variation in order of initial letters (in II, III, IV) these acrostic effects will be found to tally with changes in the general movement.

I have described this Dirge as 'rhapsodic': it shares the characteristic of the poems for which in these volumes and elsewhere I have proposed the name 'rhapsodies': the power of passing rapidly from one to another of the elementary literary forms (epic, lyric, dramatic), the effect of the whole being dramatic realisation. The lyric character of the whole makes this the easier. The natural function of lyric is meditation: but it has the power, without ceasing to be meditation, of approaching at any point the epic function of description, or of becoming presentative, the meditation associating itself with the personality of some speaker. A great part of the effect of this poem depends upon following these variations between abstract meditation, description, and dramatic monologue.

The lyric effect must be kept in mind throughout: not only that of rhythm, but also the movement which rises musically from the beginning to the middle, and from the centre sinks gradually, until in its latest section it wholly changes its character.

To realise all these effects working together. I. The Dirge opens [in acrostic triplets of dirge rhythm] with meditative description: a silent picture of desolation is elaborated. [A close parallel is the opening of Jeremiah's *Rhapsody of the Drought*: see page 61 of that volume.] At letter 𝔊 the movement begins to rise, description passing smoothly into pure meditation: the picture becomes animate with thoughts of Jerusalem's former splendour and Jerusalem's sin, which enhance the impression of misery. As the movement steadily rises, meditation is getting nearer and nearer to speech: at first broken sentences interrupt, at last [letter 𝔐] JERUSALEM breaks into a long wail with the words —

Is it nothing to you all ye that pass by?

This lasts to the end of the first poem. — With II the PROPHET seems to come into the Dirge: at first in silent meditation, the description of I, only viewed from a personal standpoint: but at 𝔏 the change of pronouns presents the Prophet as breaking into speech, and addressing his lamentations to the prostrate Jerusalem. At 𝔓 he is enumerating the taunts of the foe: to express these the rhythm changes for a while to couplets of ordinary parallelism; until the MOURNING PEOPLE break into speech, and the triplets of Dirge rhythm are resumed, the wail of the people reaching a climax with the characteristic phrase of Jeremiah, *Terrors on every side.* — The whole movement reaches its central phase in III, and the acrostic bonds multiply threefold; there is a rise in the movement as the PROPHET speaks of himself, sharing as he must the common misery, although the innocent sufferer on behalf of his people. [Compare his pleading and suffering in the *Rhapsody of the Drought.*] At 𝔋 the movement has reached its central height, and this is strongly marked by a note of Hope in repentance, and in the seven stanzas of this much-quoted passage the highest plane of emotion and thought is retained. Then the movement begins to sink again: through the Prophet's speech from 𝔓 to ℨ hope is more and more overcome by the weight of misery. — With IV the Dirge makes a sudden drop : triplets give place to couplets, and the Prophet disappears; silent picturing of hopeless misery succeeds, until at 𝕽 the Mourning People give it voice. In the last two stanzas there is a turn in the thought : the lowest depth has been reached by Israel, it will now be the adversaries' turn to suffer. This proves a transition stage, so that with V the poem wholly changes its character : the rhythm has become that of ordinary parallelism, acrostic structure vanishes, and the Dirge has changed to an Appeal for Judgment on the persecutors of God's people.

Page 190. *Terrors on every side.* Mr. Streane (*Cambridge Bible for Schools*) has this note : "Jeremiah here alludes, as is shewn by the form of the Heb. for *terrors* (wrongly translated *neighbouring villages* by the Septuagint) to the word Magor-missabib, which had been so constantly in his mouth." Compare *Jeremiah*, chapter vi. 25 ; xx. 3.

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